

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLAM

TABLE OF CONTENTS

Foreword:	Sāhibzāda M. M. Aḥmad, Amīr Jamā‘at, USA	11
Introduction		13
System of Transliteration		15
Publisher's Note		17
1	The Purpose of Man's Life	19
	<i>Means of Attaining Purpose of Life</i>	<i>24</i>
	<i>Significance of Religion</i>	<i>28</i>
	<i>The Continuity of Religion</i>	<i>29</i>
	<i>The Apex of Religious Development</i>	<i>31</i>
	<i>Unity of Religions</i>	<i>31</i>
2	Islām and a Muslim	32
	<i>Unification of Humanity Through Islām</i>	<i>44</i>
	<i>Aḥmadī Muslims</i>	<i>50</i>

3	The Islāmic Beliefs (The Articles of Faith)	52
	<i>Unity of Allāh</i>	<i>54</i>
	<i>The Islāmic Concept of God Almighty</i>	<i>55</i>
	<i>God's Attributes (Divine Names)</i>	<i>61</i>
	<i>Angels</i>	<i>64</i>
	<i>The Islāmic Concept of Angels</i>	<i>65</i>
	<i>Books</i>	<i>68</i>
	<i>Prophets</i>	<i>68</i>
	<i>The Day of Judgment</i>	<i>72</i>
	<i>Divine Decree (Taqdīr)</i>	<i>73</i>
	<i>The Islāmic Concept of Predestination and Free Will</i>	<i>74</i>
	<i>Some Other Beliefs of Muslims</i>	<i>78</i>
 4	 Islāmic Worship	 79
	<i>The Five Pillars of Islām</i>	<i>80</i>
	<i>Ṣalāt (Prayer)</i>	<i>83</i>
	<i>Mosque</i>	<i>83</i>
	<i>Visiting a Mosque</i>	<i>84</i>
	<i>Wuḍū'</i>	<i>86</i>
	<i>Tayammum</i>	<i>89</i>
	<i>Mu'adhdhin</i>	<i>89</i>
	<i>Adhān</i>	<i>90</i>
	<i>Iqāmat</i>	<i>93</i>
	<i>Imām</i>	<i>95</i>
	<i>Daily Prayers</i>	<i>95</i>
	<i>Types of Prayers</i>	<i>98</i>
	<i>Obligatory Prayers</i>	<i>98</i>
	<i>Number of Rak'āt in Each Prayer</i>	<i>99</i>
	<i>Timings of the Prayers</i>	<i>100</i>
	<i>Forbidden Times for Prayers</i>	<i>102</i>
	<i>Offering Prayer While on Journey</i>	<i>102</i>
	<i>Pre-requisites and Conditions</i>	
	<i>Regarding Offering Prayers</i>	<i>103</i>
	<i>Prayer (Arabic Part)</i>	<i>105</i>
	<i>Vitr Prayer</i>	<i>115</i>

Friday Prayer	116
Sujūdus Sahv (Prostrations of Condonement)	121
Voluntary Prayers	122
Nawāfil	122
Tahajjud Prayer	124
Remembrance of Allāh After Finishing the Prayer	125
Dhikr-i-Ilāhī (Remembrance of Allāh)	128
Du‘ā’ (Silent Supplication)	132
Various Other Prayers	137
‘Istikhārah Prayer	137
Janāza Service (Funeral Prayer)	138
Fasting	145
Kinds of Fasts	149
Trāvih Prayers	151
I‘tikāf or Retreat	151
Lailatul Qadr	152
Ḥajj	154
The Requirements of Ḥajj	155
Obligations of Ḥajj	157
Ihrām	159
Ḥajj Service	159
‘Umrah	162
Types of Ḥajj	162
Indiscretions During Ḥajj and the Reparations	165
Zakāt	165

5 Islāmic Law	168
The Holy Qur’ān	171
Some Facts About the Holy Qur’ān	173
Practice of the Holy Prophet ^{sa} (Sunnah)	177
Sayings of the Holy Prophet ^{sa} (Ḥadīth)	179
Categories of the Books of Ḥadīth	179
The Categories of Ḥadīth	180
Criteria to Judge Authenticity of a Ḥadīth	181

6	The Holy Prophet of Islām^{sa}	183
	<i>Charter of Freedom</i>	186
	<i>The Farewell Address of the Holy Prophet^{sa}</i> <i>(Ḥajjatul Widā‘)</i>	187
	<i>The Holy Prophet's^{sa} Illness</i>	190
7	Khilāfat (Succession) in Islām	192
	<i>Ḥaḍrat Abū Bakr Ṣiddīq^{ra}</i>	195
	<i>Ḥaḍrat ‘Umar Fārūq^{ra}</i>	197
	<i>Ḥaḍrat ‘Uthmān Ghani^{ra}</i>	199
	<i>Ḥaḍrat ‘Alī Bin Abū Ṭālib^{ra}</i>	201
	<i>Accession of Ḥaḍrat Ḥasan^{ra}</i>	203
8	Sects in Islām	204
	<i>The Sunnīs</i>	205
	<i>The Schools of Jurisprudence</i>	205
	<i>The Wahhābīs</i>	206
	<i>The Shi‘ites</i>	206
	<i>The Larger Shi‘ah Subsects</i>	210
9	Aḥmadiyyat, The Aḥmadiyya Muslim Jamā‘at ...	212
	<i>The Name 'Aḥmadiyya Muslim Jamā‘at'</i>	222
	<i>Ḥaḍrat Mirzā Ghulām Aḥmad Qadianī,</i> <i>the Promised Messiah and Imām Mahdī^{78s}</i>	225
	<i>Children of the Promised Messiah and Mahdī^{78s}</i>	229
	<i>Claims of the Promised Messiah and Mahdī^{78s}</i>	230
	<i>The Mission of the Promised Messiah and Mahdī^{78s}</i>	233
	<i>Status of the Promised Messiah and Mahdī^{78s}</i>	235

<i>Heavenly Signs in Support of the Promised Messiah</i>	
<i>and Mahdī^{as}</i>	238
<i>The Eclipses of the Sun and the Moon</i>	239
<i>Extraordinary and miraculous Knowledge</i>	
<i>of the Holy Qurʾān and Arabic Language</i>	242
<i>Fulfillment of the Prophecies of</i>	
<i>the Promised Messiah and Mahdī^{as}</i>	243
<i>The Prophecy Concerning Birth of a Son</i>	243
<i>Prophecy Regarding Pundit Lekh Rām</i>	248
<i>Dire End of Alexander Dowie of Zion</i>	251
<i>A list of the Promised Messiah and Mahdī's^{as} Books</i>	258
<i>Beliefs of Ahmadiyya Jamāʿat</i>	261
<i>Conditions of Baiʿat (Initiation)</i>	268
<i>The Ten Conditions of Baiʿat</i>	270

10	The Differences Between Ahmadi and	
	Non-Ahmadi Muslims	272
	<i>Jesus Christ's^{as} Demise</i>	273
	<i>The Second Advent of the Promised Messiah</i>	
	<i>and Imām Mahdī^{as}</i>	275
	<i>Non-Ahmadi Muslim's Concept of</i>	
	<i>the Advent of Messiah</i>	276
	<i>The Correct Interpretation According</i>	
	<i>to Ahmadi Muslims</i>	277
	<i>Messiah and Mahdī are the Same Person</i>	279
	<i>The Interpretation of the Finality of</i>	
	<i>Hadrat Muhammad's^{as} Prophethood</i>	281
	<i>The Institution of Khilāfat</i>	286
	<i>The Concept of Jihād</i>	288

11	The Khilāfat-i-Ahmadiyya	293
	<i>Need for a Khilāfat</i>	295

<i>Establishment of Khilāfat</i>	296
<i>Signs of Khilāfat</i>	297
<i>Blessings of Khilāfat</i>	298
<i>Functions and Powers of Khilāfat</i>	298
<i>Era of Khilāfat</i>	299
<i>Election of Khalīfatul Masīh</i>	301
<i>Status of Khalīfatul Masīh</i>	302
<i>The Khulafā-i-Aḥmadiyyat</i>	303
<i>Ḥaḍrat Khalīfatul Masīh I^{ra}</i>	304
<i>Ḥaḍrat Khalīfatul Masīh II^{ra}</i>	306
<i>Election as Khalīfah and Split in the Jamā‘at</i>	307
<i>Some of the Writings of the Khalīfatul Masīh II^{ra}</i>	309
<i>Ḥaḍrat Khalīfatul Masīh III^{rh}</i>	310
<i>Ḥaḍrat Khalīfatul Masīh IV^{rh}</i>	312
<i>International Bai‘at</i>	313
<i>Translations of the Holy Qur‘ān</i>	314
<i>Ḥaḍrat Khalīfatul Masīh V^{aba}</i>	317
 12 Organizational Structure of the Aḥmadiyya Jamā‘at	 318
<i>Khalīfatul Masīh</i>	318
<i>Majlis-i-Shūra or Majlis-i-Mushāwarat</i>	319
<i>International Majlis-i-Shūra</i>	320
<i>National Majlis-i-Shūra</i>	323
<i>International Headquarters (Markaz)</i>	324
<i>Qadian, India</i>	325
<i>Darweshān-i-Qadian</i>	325
<i>Mināratul Masīh</i>	325
<i>Baitul Fikr</i>	326
<i>Baitud Du‘ā’</i>	326
<i>Bahishtī Maqbarah</i>	327
<i>Rabwah, Pakistan</i>	328
<i>Ṣadr Anjuman Aḥmadiyya</i>	329
<i>Tehrik-i-Jadīd Anjuman Aḥmadiyya</i>	336
<i>Waqf-i-Jadīd</i>	342

	<i>Khilāfat Library</i>	345
	<i>Secondary Schools and Colleges</i>	349
	<i>Ta‘īmul Islām High School</i>	349
	<i>Ta‘īmul Islām College</i>	350
	<i>Jāmi‘a Nuṣrat (Women's College)</i>	350
	<i>Industrial School</i>	350
	<i>Jāmi‘a Aḥmadiyya</i>	351
	<i>Faḍl-i-‘Umar Hospital</i>	354
	<i>London, UK</i>	355
	<i>Muslim Television Aḥmadiyya</i>	355
	<i>Local Anjumans</i>	357
	<i>National Headquarters</i>	357
	<i>Election/Appointment of the Office-bearers</i> .	357
	<i>Local Chapters (Muqāmi Jamā‘ats)</i>	360
13	Auxiliaries of the Aḥmadiyya Jamā‘at	361
	<i>Lajna Imā‘illāh</i>	362
	<i>Nāṣirātul Aḥmadiyya</i>	365
	<i>Majlis Khuddāmul Aḥmadiyya</i>	367
	<i>Aṭfālul Aḥmadiyya</i>	369
	<i>Majlis Anṣārullāh</i>	370
14	Institutions and Various Schemes of	
	the Aḥmadiyya Jamā‘at	373
	<i>Dārul Qaḍā</i>	373
	<i>Faḍl-i-‘Umar Foundation</i>	374
	<i>Dārul Dīfāt (Langar Khāna)</i>	377
	<i>Nuṣrat Jahān Scheme</i>	379
	<i>Centenary Jubilee Scheme</i>	381
	<i>Buyūtul Ḥamd Scheme</i>	381
	<i>Waqf-i-Ārdī Scheme</i>	382
	<i>Waqf-i-Nau Scheme</i>	382
	<i>Various Jamā‘at Associations</i>	384

15	Magazines and Newspapers of the Ahmadiyya	
	Jamā‘at	385
	<i>Al-Ḥakam and Al-Badr</i>	385
	<i>The Daily Al-Fadl and Weekly International Al-Fadl ..</i>	385
	<i>Review of Religions and Tash-ḥidhul Adh-hān</i>	386
 16	 Chanda (Subscription) System of	
	the Ahmadiyya Jamā‘at	387
	<i>Spending in the Cause of Allāh</i>	387
	<i>Chandas (Monetary Donations)</i>	392
	<i>The Main Obligatory Chandas</i>	393
	<i>Zakāt</i>	393
	<i>Fiṭrāna</i>	396
	<i>Chanda ‘Ām (Regular Subscription)</i>	396
	<i>Chanda Waṣiyyat</i>	397
	<i>Nizām-i-Waṣiyyat</i>	397
	<i>Chanda Jalsa Sālāna</i>	401
	<i>Jalsa Sālāna (Annual Convention)</i>	401
	<i>Some Other Obligatory Chandas</i>	403
	<i>Chanda Tehrik-i-Jadīd</i>	403
	<i>Chanda Waqf-i-Jadīd</i>	410
	<i>‘Id Fund</i>	412
	<i>The Voluntary Chandas</i>	412
	<i>Ṣadqa (Charity)</i>	412
	<i>Some Other Voluntary Chandas</i>	413
 17	 Muslim Festivals and Ceremonies	414
	<i>‘Idul fiṭr (Festival at the end of Ramaḍān)</i>	414
	<i>‘Idul adḥiyya (Festival of Sacrifice)</i>	414
	<i>Marriage</i>	417
	<i>Prohibitions Concerning Marriage</i>	419
	<i>Nikāḥ (Announcement of Marriage)</i>	420

	<i>Walīma</i>	427
	<i>Divorce</i>	428
	<i>Ploygamy</i>	429
	<i>‘Aqīqa</i>	431
	<i>Āmīn</i>	432
	<i>Jamā‘at’s Various Other Functions</i>	432
18	Status of Women in Islām	434
	<i>Woman as Mother</i>	438
	<i>Woman as Wife</i>	440
	<i>Woman as Daughter</i>	441
	<i>Segregation of the Sexes</i>	443
19	Some of the Islāmic Manners and Etiquette	446
	<i>Islāmic Dietary Laws</i>	446
	<i>Prayers Before Eating and on Finishing a Meal</i>	448
	<i>Prayers at Various Other Occasions</i>	449
	<i>Prayers at the Time of Sneezing</i>	450
	<i>Using Right Hand</i>	451
	<i>Greeting Each Other</i>	452
	<i>Islāmic Prohibitions</i>	452
	<i>Prohibition of Eating Pork</i>	452
	<i>Alcohol</i>	453
	<i>Gambling</i>	454
	<i>Interest</i>	455
	<i>Placing Flowers on Graves</i>	457
	<i>Birthdays</i>	457
	<i>Wedding Ceremonies</i>	458
20	Islāmic Concepts Of:	
	<i>Divine Revelation</i>	459
	<i>Characteristics of True Revelation</i>	461

Welcome to Ahmadiyyat, The True Islām

	<i>The Soul</i>	463
	<i>Life After Death</i>	464
	<i>Salvation</i>	470
	<i>Heaven and Hell</i>	471
	<i>Jinn</i>	476
	<i>Justice</i>	480
	<i>Equality of Mankind</i>	483
	<i>Ethics</i>	484
21	Islāmic Laws of Inheritance	486
	Islāmic Calendars	489
	<i>Hijrī Qamrī Calendar</i>	489
	<i>Hijrī Shamsī Calendar</i>	490
	Glossary of Urdū and Arabic Words	491
	Bibliography	505
	Index	509

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In the name of Allah , the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLĀM

FOREWORD

It is more than 110 years since Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian claimed to be the Promised Messiah and *Mahdī* of the age, whose advent was foretold by the Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafa^{sa}. In 1889, under Divine guidance, the Promised Messiah and Mahdī^{as} laid down the foundation of his community, which was later on given the name of Aḥmadiyya Muslim *Jamā'at* (Community). Since its inception, the Aḥmadiyya Muslim *Jamā'at* has been working on the revival and establishment of the glory of Islām. By the grace of God, the Aḥmadiyya Muslim *Jamā'at* has achieved great success, and each new day brings new glories to Islām and Aḥmadiyyat. The message of Islām and Aḥmadiyyat has indeed reached the corners of the earth as was foretold by God Almighty to the Promised Messiah^{as} through revelation.

"I shall cause thy message to reach the corners of the earth."

(Tadhkirah: English translation, Muḥammad Zāfrulla Khān, 1976, p 184)

People all over the world are joining the Aḥmadiyya Muslim *Jamā'at* in great numbers and are presenting the scenes of what is mentioned in the following verse of the Holy Qur'ān:

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝

yadkhulūna fī dīnillā hi afwājā

Men entering the religion of Allāh in Troops (110:3)

Just last year more than 81 million men, women and children all over the world have joined Aḥmadiyyat. Most of these newcomers to the fold of Aḥmadiyyat, the True Islām, are in need of Islāmīc religious education. However, to impart Islāmīc education to these new members of the Aḥmadiyya Muslim Community is a great challenge. There is a growing need for suitable reading material, which could provide basic information about Islām and Aḥmadiyyat and about the organizational structure of the *Aḥmadiyya Muslim Jamā'at*. The book, "*Welcome to Aḥmadiyyat, the True Islām*", attempts to fulfill this need. It is an excellent introduction to Islām and Aḥmadiyyat. Starting from the fundamentals of the faith and practice of the Islāmīc religion, the book projects the key aspects of the life of the Holy Prophet^{sa} and his *Khulafā*, and that of the Promised Messiah and Mahdī^{as} and his *Khulafā*. The book also gives basic information about the Aḥmadiyya Muslim *Jamā'at* and its organizational structure. Furthermore, important information about Islāmīc worship, morals, and festivals are also given in the book.

The book will be useful not only for the newcomers to the fold of Aḥmadiyyat, the true Islām, but also to the younger generation of Aḥmadīs who are growing up in Western societies. The preservation of religious and moral heritage of the new generation of Aḥmadīs is very important, so that they grow up as true Aḥmadī Muslims. By reading this book they can become familiar not only with the early history of Aḥmadiyyat but also with the present status and the future of the *Jamā'at*.

It gives me great pleasure to say that the book, "*Welcome to Aḥmadiyyat, the True Islām*", will be very useful to all those who are interested in learning about Islām and Aḥmadiyyat.

M. M. Ahmad
Amīr Jamā'at Aḥmadiyya, USA

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In the name of Allāh, the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLAM INTRODUCTION

By the Grace of God, Aḥmadiyyat, the True Islām is spreading throughout the world. People of all creeds and color are joining Aḥmadiyyat in unprecedented numbers. Just last year more than 81 million men, women and children all over the world have joined Aḥmadiyyat. Acceptance of Islām and joining the Aḥmadiyya Muslim *Jamā'at* (Community), undoubtedly, is the most important decision one makes in one's life. It was felt that there should be a book containing basic information about Islām and Aḥmadiyyat which could be given to people joining the Aḥmadiyya Muslim Community. The book should also provide basic information about the *Jamā'at's* Organizational system, *Chanda* system, and various *Jamā'at* activities, etc. This book has been prepared to this end and is a compilation of the material already published in the literature of the *Jamā'at*. For a more detailed information about Islām and Aḥmadiyyat, the reader is urged to read the books listed in the Bibliography.

The manuscript was reviewed by respected M. M. Ahmad, Amīr *Jamā'at* Aḥmadiyya, USA, late Maulana Ataullah Kaleem, Retired, Amīr and Missionary In-charge, USA, and the following missionaries:

1. *Maulana Shamshad A. Nasir, Missionary, Headquarters, USA*
2. *Maulana Mukhtar A. Cheema, Missionary, South Midwest*
3. *Maulana Daud A. Hanif, Missionary, Northeast*
4. *Maulana Inamul Haq Kauser, Missionary, Southwest*
5. *Maulana Mubasher Aḥmad, Missionary, West Midwest*
6. *Maulana Irshad A. Malhi, Missionary, Northwest*
7. *Maulana Muhammad Zafrullah Hanjra, Missionary, East Midwest*

Welcome to Ahmadiyyat, The True Islām

In addition, Maulana Munir-ud-Din Shams, Additional Vakīlūt Taṣnīf, London, Mr. Munawar Saeed, USA, Mr. Syed Abdul Hayee Shah, Mr. Habib-ur-Rehman Zirvi and Maulana Fazal Ilahi Bashir, Rabwah have also reviewed the manuscript.

I am grateful to everyone for their excellent suggestions with regards to the improvement of this publication. All these suggestions have been gladly incorporated.

I acknowledge with thanks the help given by Sumra Zirvi and Ayesha Khan in proof reading and editing, and Dr. Monib Zirvi for the design and preparation of the cover of the book.

Although, this book has been prepared for newcomers in Aḥmadiyyat, the true Islām, it may also serve as an introduction to those seeking more information about Islām and Aḥmadiyyat, but are not yet ready to make a commitment.

Karimullah Zirvi
National Secretary Ta'ālīm
Jamā'at Aḥmadiyya, USA

SYSTEM OF transliteration

This book has the Arabic text and its English transliteration. We have adopted the following system for the English transliteration in this book:

The ا is represented by 'a' or the a'rāb, ب by b, ت by t, ج by j, ح by h, د by d, ر by r, ز by z, س by s, ش by sh, ص by s, ط by t, ظ by z, ف by f, ق by q, ك by k, ل by l, م by m, ن by n, ه by h, و by v or w, and ي by y.

For ث we have used *th*, pronounced like *th* in the English word *thing*. For خ we have used *kh* pronounced like the Scottish *ch* in *loch*. For ذ we have used *dh* pronounced like the *th* in the English words *that* and *with*. For ض we have used *ḍ* pronounced like the *th* in the English word *this*. For ع we have used ' , a strong glottal specific to Arabic. For غ we have used *gh*, a sound approached very nearly in the *r grasseye* in French. For ء we have used ' , a sort of catch in the voice.

We have represented *fatha* by an *a* (pronounced like the *u* in the English word *bud*) when short and by *ā* (pronounced like the *a* in English word *father*) when long, by *ai* (pronounced like the *i* in the English word *say*) when followed by a *ya*, and by *au* (pronounced resembling the *ou* in the English word *sound*) when followed by a *waw*.

We have represented *kasrah* by an *i* (pronounced like the *i* in the English word *bid*) when short, by *ī* (pronounced like the *ee* in the English word *deep*) when long.

Welcome to Ahmadiyyat, The True Islām

We have represented *ḍamma* by a *u* (pronounced like the *oo* in the English word *wood*) when short, by *ū* (pronounced like the *oo* in the English word *shoot*) when long.

The muffled sound of ن when و or ى with *shadda* follow the *tanween* has been represented by ñ.

There are no capitals in Arabic, therefore we have not used any capitals in transliteration, when the transliteration is not a part of the English text. We have followed the rules of English grammar (and have used capitals where applicable) when Arabic words or expressions appear in the English Text.

PUBLISHER'S NOTE

Please note that in referencing the Holy Qur'ān we have counted the verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Gracious, the Merciful

as the first verse of the Chapter in which it appears. Some publishers of the Holy Qur'ān, however, begin counting the verses after the verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Should the reader not find the relevant verse under the number given in the book, it would be found in the adjacent lower number. For instance, the reader would find the referred verse under 3 instead of 4.

The translation of the verses of the Holy Qur'ān mentioned in the book is taken from Ḥaḍrat Maulawi Sher 'Alī Ṣāḥib's^{ra} translation. In addition, the translation done by Ḥaḍrat Khalīfatul Masīḥ IV^{aba} in the appendix of the Holy Qur'ān with Ḥaḍrat Maulawi Sher 'Alī Ṣāḥib's^{ra} translation has been given. Many translators add explanatory words in their translation, which are not found in the Qur'ānic text. But they see to it that the reader is not misled to consider them as the words of the Qur'ān. Ḥaḍrat Maulawi Sher 'Alī^{ra} Ṣāḥib has italicized such words.

The name Muḥammad and his titles - the Holy Prophet or the Founder of Islām - are generally followed by the symbol^{sa} for the salutation ṣallallāhu 'alaihi wa sallam meaning *May peace and blessings of Allāh be upon him*.

The names of most other Prophets and Messengers of God are

followed by the symbol^{as} for *‘alai hissālām* meaning *on whom be peace*. The names of the companions of the Holy Prophet of Islām^{sa} and the Promised Messiah and Mahdī^{as} are followed by the symbol^{ra} for *raḍīallāhu ta‘āla ‘anhu* meaning *may God be pleased with him*. The names of the Khalīfatul Masīḥ III and Khalīfatul Masīḥ IV are followed by the symbols^{rh} for *raḥmahullāh ta‘āla* and^{aba} for *ayyadahullāh ta‘āla binaṣrihil ‘azīz*, respectively. The actual salutations have not been set out in full for the sake of brevity. The readers should treat the full salutation as implicit.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLĀM

1

THE PURPOSE OF MAN'S LIFE

Different people, being shortsighted and lacking high resolve, appoint different purposes for their lives and most of them limit themselves to worldly goals and ambitions. However, the real purpose of life that God Almighty has appointed for man, as mentioned in the following verse of the Holy Qur'ān, is to worship God Almighty:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥

wa mā kalaqtul jinna wal insa illa li ya'budūn

And I have not created the Jinn (*chiefs*) and the men (*common people*) but that they may worship Me (51:57)

Thus, the true purpose of man's life is the worship of God, His understanding and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart therefrom of his own will. He is a creature of God, and the One Who created him and invested him with better and higher faculties than those of all other animals has also appointed a purpose for his life. Whether anyone penetrates to it or not, the

purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.

(The Philosophy of the Teachings of Islām, p 106, Published: 1996)

Various traditions of the Holy Prophet^{sa}, which are basically an explanation of the above verse of the Holy Qur'ān, further explain the purpose of life. God Almighty revealed to the Holy Prophet^{sa} the purpose of the creation of man, which is stated in the following tradition of the Holy Prophet^{sa}, which is a *Ḥadīth-i-Qudsī*:

كُنْتُ كَنْزًا مَخْفِيًّا فَارَدْتُ أَنْ أَعْرَفَ فَخَلَقْتُ آدَمَ

kuntu kanzan makhfiyyan fa arattu an u'rafa fa khalaqtu ādama

I was a hidden treasure then I decided that I be recognized and the world may know me, therefore, I Created Adam

(Mazyalal Khfā-i-wal albās Vol. 2, p. 132 by Ismā'īl bin Muḥammad al'ajlānī)

Another saying of the Holy Prophet^{sa} which describes the purpose of creation of man is as follows:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ -

innallāha 'azza wa jalla khalaqa ādama 'alā sūratihī

God has Created Adam in His own Appearance

(Bukhārī Kitābul Astaidhān Bāb Bad'al Islām p 919, Musnad Aḥmad, p 323/2)

The verse of the Holy Qur'ān (51:57) and the traditions of the Holy Prophet^{sa} mentioned above clearly establish that the purpose of man's

creation is that he should obey God. It is, therefore, imperative that one should keep this purpose constantly in mind.

According to Islām, the object of human life is its complete spiritual transition, to worship One God and serve His creations. It teaches that everyone has the seed of perfect development, and it rests solely with a person to achieve or realize the full potential, or let it remain unaccomplished. Islām does not support the idea that man is born in sin. Humans are the best of creation, according to Islām.

God Almighty says in the Holy Qur'ān:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٥

laqad khalaqnal insāna fī aḥsani taqwīm

Surely, We have created man in the best of creative plans. (95:5)

Ḥaḍrat Khalīfatul Masīḥ IV^{aba} gave this response to the following question from a Christian: What is the purpose of life according to the Islāmic faith? He stated:

"The purpose of life should be the same in all Divinely revealed faiths. It has to be so because in the faiths that have originated from God, the purpose cannot differ - that is impossible. This is exactly what the Holy Qur'ān has mentioned. It states that all religions, whatever they were, wherever they originated, in whatever age, they all taught the same basic fundamentals that the purpose of life is to return to God -- consciously, not through death -- by paying homage to God, and by worshipping Him with all sincerity, without calling on any partners alongside God.

God Almighty says in the Holy Qur'ān:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ۚ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝

*yā ayyu hannāsu‘budū rabbakumulladhī khalaqakum
walladhina min qablikum la‘allakum tattaqūn alladhī ja‘ala
lakumul arḍa firāshañwwassamā’a binā’añwwa anzala
minassamā’i mā’an fa akhraja bihi minaththamarāti
rizqallakum falā taj‘alū lillāhi andādañwwa antum ta‘lamūn*

O ye men, worship your Lord Who created you and those who were before you, that you may become righteous; Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allāh, while you know (2:22-23)

So if one is sincere in his dedication to worship of the One and only God, he is fulfilling the first message, which is given by all the Prophets of God, everywhere in the world, that the purpose of life is to worship God Almighty.

The following verse of the Holy Qur’ān (51:57) specifically speaks of this purpose:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

And I have not created the Jinn (*chiefs*) and the men (*common people*) but that they may worship Me (51:57)

In this verse God Almighty states that I have not created man, mighty or meek, but for the sake of worshipping Me.

At first glance, this purpose appears to be rather a selfish one, but upon deeper consideration it becomes totally different from what it initially seemed. The phrase 'to worship Him' needs to be clearly understood. Here, the English word 'worship' is misleading - in Arabic it does not have the same connotations. Worship is not just to formally bow to someone, to a thing, or to a god, or whatever. Worship means to completely divest oneself of all rights of ownership, to admit that these rights belong to God, not to us, because the word 'worship' in Arabic has the same root as the Arabic word '*abd*' which means 'a slave'. Now, the definition of a slave is one who does not possess even his own body - whatever he earns goes to his master. This common root is significant in understanding the meaning of worship in Islāmic terminology. The meaning now becomes much broader and rises high above that which may have been assumed in the beginning, i.e., just to bow to God and all will be well is not at all a correct assumption. God reminds us that everything He has created belongs to Him; you will return to Him one day, and in that, you have no option. God says return to Me before that day and divest yourself completely of all your properties and possessions, even that which you desire to possess and submit it to God - this is worship.

The second meaning of worship is to follow somebody - to follow in the tracks of someone. So, the second meaning of worship would be to follow the attributes of God because, if He is the Master, you must know what the Master's desires are and you must respond accordingly. Here the meaning of worship is to understand what God requires of us and to do exactly as He requires. This is not a selfish concept from the vantage point of God. This is done for the sake of man, because all the advantages are gained by man, not by God. This aspect has been further clarified in the Holy Qur'ān to remove any misunderstanding about this purpose. In the Holy Qur'ān, God states that even if He had not created man or even if all humanity had rejected Him, it would still not make the slightest dent in God's Sovereignty, because there exist, in far greater number, other living forms like the angels and other spirits who bow to God without any question, who submit to Him as if it is ingrained in them - and it is ingrained in them. If this was the purpose, why should God have created man at all - He had plenty of other living beings to bow to Him. So the creation of man is for the sake of man and not for the sake of God. Its

Welcome to Ahmadiyyat, The True Islām

purpose is to be of benefit, not to God, but to man, because whoever gains nearness to Him becomes more beautiful."

(Review of Religions, December, 1997)

The true purpose of a human being's life is the worship of God, the attainment of His understanding and complete devotion to Him. He should follow him perfectly as a slave follows his master. Allāh has created human beings with the faculties that are appropriate for this aim, and revealed the Holy Qur'ān so that he may seek Allāh through it. Thus, a Muslim's first duty is to serve His Creator; to worship Him and to follow His commands. This is known as "*Ḥaqūqullāh*". His second duty is to serve humanity, "*Ḥaqūqul 'Ibād*", for this is a part of worship. A Muslim can show his love for His Creator by expressing love and compassion for all His creation.

(Pathways to Paradise, A Publication of the Lajna Imā'illāh, USA, p. 2)

MEANS OF ATTAINING PURPOSE OF LIFE

Man has been given a lease of life on this planet for the primary purpose of cultivating within himself Divine attributes, whereby he may become an embodiment of righteousness, shedding heavenly light wherever he treads. There is no worthier goal in life than the acquisition of holiness and righteousness, which Muslims have been exhorted to cultivate through obedience to the Laws of God Almighty.

God Almighty has not only clearly stated the purpose of man's life but He has also guided mankind through His Messengers and Books (Divine Scriptures) to the means of achieving the purpose of life.

The object of human existence, being the winning of Allāh's pleasure, the means for the attainment thereof is obedience to Allāh, and the visible illustration of that ideal is to be found in the Holy Prophet^{sa}. Thus, the highest spiritual awards are attainable only through obedience to Allāh and the Holy Prophet^{sa}.

God Almighty states in the Holy Qur'ān:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا ۝

*wa mañyyuti ‘illāha warrasūla fa ‘ulā’ika ma'alladhina
an‘amallāhu ‘alaihimmi nannabiyyina waṣṣiddiqina
washshuhadā’i waṣṣāliḥina wa ḥasuna ‘ulā’ika rafīqa*

And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

This verse of the Holy Qur’ān reveals that the doors are even open to the higher realms of spiritual attainment, wherein lie terraces of blessings as far as the eye of the soul can see, because both in this life and in the next life, rewards are graded according to individual achievement.

The Holy Prophet^{sa} has said the following about achieving the purpose of life

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ : اتَّقُوا اللَّهَ وَ صَلُّوا خَمْسَكُمْ
وَصُومُوا شَهْرَكُمْ وَ ادُّوا زَكَاةَ أَمْوَالِكُمْ وَ أَطِيعُوا إِذَا أَمْرُكُمْ
تَدْخُلُوا جَنَّةَ رَبِّكُمْ

Welcome to Ahmadiyyat, The True Islām

‘an abī umāmatal bāhiliyyi^{ra} qāla: sami‘tu rasūlallāhi^{sa} yakhtubu fī ḥajjatil wadā‘i faqāla: ittaqullāha wa ṣallū khamsakum wa ṣūmū shahrakum wa addū zakāta amwālikum wa aṭī‘ū idhā āmurukum tadkhulū jannata rabbikum

Abū Umāmah Bāhili^{ra} relates: I heard the address of the Holy Prophet^{sa} on the occasion of the Farewell Pilgrimage in the course of which he said: 'Be mindful of your duty to Allāh, observe the five Prayers and the Fast of Ramaḍān, pay the *Zakāt* duly and obey those in authority among you; you will enter the Garden of your Lord.'

(Tirmidhī Kitābus Ṣalāt Bāb Mā Yat‘allaqu Biṣ-Ṣalāt)

Promised Messiah and Mahdi^{as} in his book, "*The Philosophy of the Teachings of Islām*" has mentioned the following eight means of achieving the purpose of life:

- i. The first means of achieving this goal, the purpose of life, is to recognize God Almighty correctly and to believe in the True God.
- ii. The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart.
- iii. The third means of approach to God is knowledge of His Beneficence; for beauty and beneficence are the two incentives of love.
- iv. The fourth means of achieving the true purpose of life appointed by God Almighty is supplication.
- v. The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say we should seek God by spending our wealth in His cause and

by employing all our faculties in furthering His cause, and

by laying down our lives in His cause and by employing our reason in His cause.

- vi. The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tired.
- vii. The seventh means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example.
- viii. The eighth means of achieving the purpose of life is visions and true dreams and revelation.

*(The Philosophy of the Teachings of Islām, p 108-113,
Published: 1996)*

Worship of God is not confined only to prayer and meditation but embraces every thought, word and action; for whatever we think, say or do for the sake of God is an act of worship.

While we are connected with this world, our goal in life should be self-purification. We should seek the attainment of this goal through prayer and constant effort in reflecting the attributes of God in our general behavior. High is the goal and tremendous the task; efforts made in this direction are always most rewarding. We should never despair despite our failures and weaknesses but rather find inspiration in the following words of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}:

"Islām rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue and purity and enables him ultimately to arrive at his goal."

(Review of Religions, Vol. LXXXV, No. 9, 1990, p 24)

SIGNIFICANCE OF RELIGION

Religion helps man to achieve the object of life. Religion guides man into communion with his Maker, and through such communion, puts him in beneficent accord with his fellow beings, all of the creatures and servants of the same Creator, the One, without associate. It is the function of religion to furnish guidance on this behalf. How shall man know his Creator? How shall he form a concept of His attributes? What means shall he adopt to put himself in communion with Him? The Qur'ān sets forth complete and perfect guidance on these and other cognate questions.

God Almighty says in The Holy Qur'ān:

إِنَّ عَلَيْنَا لَلْهُدَىٰ ۝

inna 'alainā lal hudā

Surely, it is for Us to guide. (92:13)

Religion is the way of life that should enable each individual to attain to the highest possible development in the spiritual, moral and physical spheres. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand, and between man and man on the other.

The Promised Messiah and Mahdī^{as} has defined religion as follows:

"Religion of a man is the way of life he adopts for himself. Everybody must have a religion. Even the person who does not believe in the existence of God has to adopt a way of life and that way is his religion. But of course, what one should ponder over is whether the way he has adopted is the one that gives him sincere steadfastness, eternal joy and unending contentment.

Behold! Religion is a very common word. Literally, it means a walkway or a path. The word 'Religion' does not necessarily connote religion. The experts in various branches of knowledge - sciences, arts, archeology, chemistry and astrology - have a religion of their own. None can be without it. It is a must for man; one can not be without religion. Just as the soul of a man stands in need of a body and the interpretations need words and a mode of talking, the same way, man is in need of religion.

I do not want to go into a discussion of what people say to the one they worship: Whether they say Allāh or God or Premeshar. Give Him any name you like, but let me know what do you think of Him? What are His attributes in your mind? It is the 'attributes of God' which matter the most, and these are what one should ponder about."

(Malfūzāt Vol. II, p 236)

The Promised Messiah and Mahdī^{as} further states:

"The purpose of religion is that man should obtain deliverance from his passions and should develop personal love of God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the Hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is Hell, which will appear in diverse shapes in the Hereafter. Thus the true purpose is to have full faith in Him."

(Chashma Masīhī, pp 20-23)

THE CONTINUITY OF RELIGION

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{aba} writes about religion:

"We believe in the continuity and universality of religion. That is why Islām lays emphasis on the institution of Prophethood as a universal phenomenon, which means that Prophets have to be accepted in their

totality. Rejection of one out of the community of Prophets is tantamount to rejection of all, because, in fact, one bows to the Prophets only in view of their hailing from the same source. In this context, the term 'continuity' should be understood as something that is similar but not exactly like the evolution of life. We believe in the progressiveness of the message, advancing in step with general human progress in all spheres of human activity. It appears that the earlier forms of revealed religions, though possessing the same fundamental teachings, covered relatively smaller areas of detailed instruction. That is to say, a smaller number of do's and don'ts. These then gradually grew into a larger number of imperatives and prohibitions covering a wider field of human activity. Also, it appears that religions belonging to the ancient civilizations addressed themselves to comparatively smaller audiences belonging to particular tribes, clans or regions. Their messages were confined to the requirements of the time. They could be more aptly described as tribal, clannish or national religions. The case of the Children of Israel and Judaic teachings is a fitting illustration to prove the point.

The historic trend of development, therefore, can be summarized as twofold:

1. *A progressive elaboration and comparative perfection of the teachings.*
2. *A progressive shift from smaller to larger denominations.*

Continuity does not mean that the same religion that was revealed to Adam continued to address mankind and underwent a gradual progressive change, widening its field of instruction and address. What it means is that in different parts of the world, where different civilizations took root and flourished, Divine revelations gave birth to such religions with corresponding social developments of man in those parts of the world. All of these religions, however, were developing in the same general direction."

(Christianity: A Journey from Facts to Fiction, pp 123-124)

The Apex of Religious Development

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masiḥ IV^{aba} writes;

"Of all such religious denominations, we believe the one in the Middle East was being nurtured and cultured to give birth to such major religions as would serve the main stem of religious evolution in the world. This is quite evident from a study of religious history. Judaism followed by Christianity, followed by Islām, clearly indicates the direction of the evolution of religious teachings. Among these religions, the progression of teachings can easily be traced back and forth and is found to be deeply interrelated. It is highly important, therefore, to understand this grand scheme of things which was to result, and did result, in the consummation of these teachings in the form of a universal religion, Islām."

(Christianity: A Journey from Facts to Fiction, p 124)

Unity of Religions

The principle that the Prophet Muḥammad^{sa} testifies to the truth of all previous revelations, furnishes a strong foundation for harmony between the various religions of the world, as well as for the unity of the human race. The fact that all of the foregoing Prophets testify to the truth of Prophet Muḥammad^{sa} constitutes a yet stronger testimony to the truth of Islām and the unity of religions. The Prophets who lived thousands of years ago, and in countries distant from Arabia, all foretold the advent of the mighty Prophet of Islām. In fact, those very Prophets might well have impelled both Jews and Christians to settle down in Arabia; for the land of the Promised Prophet was specified by name in their Scriptures.

(Muḥammad^{sa} in the Bible, Khalīl A. Nāsir, Ahmadiyya Movement in Islām, USA)

ISLĀM AND A MUSLIM

Islām is the name given by God Almighty to the true religion revealed by Him. Islām is an Arabic word. Literally the word Islām means, *Peace and submission; Surrender of one's Will*, and to be in amity and concord with the Will of Allāh. The significance of the name Islām is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God.

God Almighty says in the Holy Qur'ān:

هُوَ سَمَّكُمُ الْمُسْلِمِينَ هَ مِنْ قَبْلُ وَ فِي هَذَا

huwa sammākumul muslimīna min qablu wa fī hādihā

He (God) named you Muslims *both* before, and in this *Book* (The Holy Qur'ān). (22:79)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

innaddīna 'indallāhil islām

Surely, the *true* religion with Allāh is Islām (complete submission).
(3:20)

Islām is the religion that provides true understanding of God and prescribes His true worship. Islām is inherent in human nature and humans

are created in accord with Islām. Islām teaches that the highest reach of human faculties is to meet God, the Exalted, through purification of the soul by worshipping Him and performing good deeds.

Islām is the essence of all truth. There is not a single fundamental verity that is not comprised in the Holy Qur'ān. Islām is a living faith and claims to be able to place the relationship of man with God on the same plane as it was in the days long past. Islām does not consider revelation and communion with God to be a thing of the past. It believes that the avenues of spiritual bliss trodden upon by Noah^{as}, Abraham^{as}, Moses^{as}, Jesus^{as} and, above all, the Holy Prophet of Islām^{sa}, are still open and beckoning to those desirous of close communion with God.

One of the distinctive characteristics of Islām is that it requires its followers to believe that all the great religions of the world that prevailed before it were sent by God. It requires faith in all Prophets and in the revelation that was vouchsafed to them. It is thus a universal possession and a perfect guide.

God Almighty says in the Holy Qur'ān:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ
وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۚ وَ نَحْنُ لَهُ
مُسْلِمُونَ 0

*qūlū āmannā billāhi wa mā unzila ilainā wa mā unzila ilā
ibrāhīma wa ismā'īla wa ishāqa wa ya'qūba wal asbāṭi wa mā
'ūtiya mūsā wa 'īsā wa mā 'ūtiyannabiyyūna mirrabbihim lā
nufarriqu baina aḥadimminhum wa nahnu lahū muslimūn*

Say ye: 'We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his*

children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves'. (2:137)

Islām presents itself as a universal religion. The Holy Qur'ān states that it is a Message for all the worlds and the Prophet of Islām is the Messenger for the whole of humanity:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٥

in huwa illā dhikrullil ‘ālamīn

It is nothing but a Reminder unto all the worlds (81:28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

qul yā ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā

Say, 'O mankind! truly I am a Messenger to you all from Allāh.' (7:159)

Islām, not only proclaims its universal character, but also lays claim to being eternal. Islām is declared in the Holy Qur'ān to be the perfected religion for the benefit of mankind, after which no new teachings would be revealed to annul the teachings of Islām.

God Almighty says in the Holy Qur'ān:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ط

al yauma akmaltu lakum dīnakum wa atmamtu ‘alaikum ni‘matī wa raḍītu lakumul islāma dīna

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion (5:4)

Islām, as the above verse of the Holy Qur'ān states, is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Qur'ān through the Holy Prophet Muḥammad^{sa}. As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His Prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and the complete Book through the Holy Prophet Muḥammad^{sa}. This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of development. At the same time, it gathers together, the truths which were contained in the Divine revelation granted to any people for the guidance of men. Lastly, it meets all the spiritual and moral requirements for an ever advancing humanity.

God Almighty says about the Holy Qur'ān:

فِيهَا كُتُبٌ قَيِّمَةٌ ۝

fiḥā kutubun qayyimah

Therein are the everlasting teachings. (98:4).

(Synopsis of Religious Preaching, A. U. Kaleem, pp 63-64)

Of the great faiths, Islām is unique in several aspects. It is the only one that does not rely on any myth or mystery. It is based upon the certainty of proven and acknowledged facts. Muḥammad^{sa}, the Prophet of Islām, was a historical figure, and lived his life in full light of day. The revelation vouchsafed to him, over a period of twenty three years, has been

Welcome to Ahmadiyyat, The True Islām
fully safeguarded in the Holy Qur'ān according to the Divine promise set
out in the Qur'ān itself:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ٥

innā nahnu nazzalnadh dhikra wa innā lahū la ḥāfizūn

Verily, We Ourselves have sent down this Exhortation, and most surely We
will be its Guardian. (15:10)

Islām is a very comprehensive religion. It presents a way of life and gives guidance under all possible situations. Islām covers the entire sphere of human activities. Furthermore, in Islām, the beliefs must be reflected in actions. Islām delivers a message of peace to its adherents in their relationship to fellow human beings as well as in their relationship to God. Islām condemns discrimination based on nationality, color or social class. There can be no master-race, aristocracy or priesthood. The most noble in the eyes of God being the most pious. Thus, Islām is distinct from other faiths in providing a comprehensive code of social and moral behavior. Islām conforms to human nature and fulfills all human needs. Furthermore, Islām is the only religion that accepts previous teachings and their bearers as coming from God. It does stipulate however, that these teachings have been tempered with, and can no longer be relied on as true guidance. Islām teaches that the Holy Qur'ān incorporates in itself the true meanings of these previous teachings, and that its own integrity will always be guarded by Allāh Himself. This acceptance and incorporation of other scriptures makes Islām a truly universal religion.

Some of the distinctive features of Islām are:

1. Islām holds God to be the Creator of the Universe and presents His Unity in stark, simple terms; comprehensible and appealing both to a rustic and an intellectual. Islām calls God a Perfect Being, the Fountainhead of all excellences and free of all blemishes. He is the Living God who manifests Himself everywhere and Who loves His

creation and listens to their supplications. None of His attributes have been suspended; He, therefore, communicates with mankind as before and has not barred the avenues to reach Him directly.

2. Islām holds that there is no contradiction between God's Word and His Deed. It, thus, frees us from the traditional rivalry between science and religion, and does not require man to believe in anything beyond the laws of nature determined by Him. God Almighty urges us to ponder nature and to put it to beneficent use, for everything has been created for the benefit of mankind.
3. Islām neither makes idle claims nor compels us to believe what we do not understand. It supports its teachings with reason and explanation, satisfying our intellect and the depths of our soul.
4. Islām is not based on myths or folklore. It invites everyone to experiment for himself and holds that truth is always verifiable, in one form or another.
5. The revealed Book of Islām is unique, distinguishing it from all other faiths. Despite their collective efforts over centuries, its opponents have not been able to equal even a small portion of this wondrous Book. Its merit lies not only in its unique literary excellence, but also in the simplicity and comprehensiveness of its teachings. The Qur'ān proclaims that it is the best teaching -- a claim made by no other revealed Book.
6. The Qur'ān claims that it combines the best features of earlier Scriptures, and all enduring and comprehensive teachings have been placed within its fold.

The Holy Qur'ān says:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۚ صُّحُفِ إِبْرَاهِيمَ وَ مُوسَى ۚ

inna hādha la fiṣṣuḥufil ‘ūlā ṣuḥufi ibrāhīma wa mūsā

This indeed is *what is taught* in the former Scriptures -- The Scriptures of Abraham and Moses (87:19-20)

7. A distinctive feature of Islām is that its revealed Book is in a living language. Is it not curious that the languages of all other revealed Books are either dead or no longer in general use? A living Book, it seems, has to be in a living and ever-enduring language.
8. Another distinction of Islām is that its Prophet^{sa} passed through every imaginable stage of human experience, starting from an impoverished and orphaned childhood and ending as the undisputed ruler of his people. His life has been documented in minute detail and reflects unparalleled faith in God and constant sacrifice in His way. He lived a full and eventful life, packed with action, and has left behind an example of perfect conduct in every sphere of human endeavor. This is only fitting and proper, as he was living interpretation of the Holy Qur’ān, and by personal example lighted the way of mankind for all time to come -- a role not fulfilled adequately by any other Prophet.
9. Many prophecies contained in the Holy Qur’ān have been fulfilled over the ages and have reinforced the faith of its followers in the existence of the All-Knowing and Living God. This process continues to this day. The recent discovery of the preserved body of the Pharaoh who had driven Moses and his people out of Egypt fulfills the prophecy contained in the following verse of the Holy Qur’ān:

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ط

fal yauma nu najjika bi badanika litakūna liman khalfaka āyah

So this day We will save thee in thy body *alone* that thou mayest be a Sign to those *who come* after thee. (10:93)

Another example of the fulfillment of the Qur'ānic Prophecy is about the development of new means of destruction, where fire would be locked in minute particles which would stretch and agitate before exploding with a ferocity that would cause mountains to evaporate.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ وَمَا
أَذْرَكَ مَا الْحُطَمَةُ ۚ نَارُ اللَّهِ الْمَوْقَدَةُ ۚ الَّتِي تَطَّلِعُ عَلَى الْـ
فَيْدَةِ ۚ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۚ فِي عَمَدٍ مُمَدَّدَةٍ ۚ

wailulli kulli humazatillumazati nilladhī jama‘a mā lañwwa ‘addadahū yaḥsabu anna mā lahū akhladah kalla layumbadhanna fil ḥuṭamah wa mā adrāka mal ḥuṭamah nārullāhil mūqadatullatī taṭṭali‘u ‘alal af’idah innahā ‘alaihimmuṣadatun fī ‘amadimmu maddadah

Woe to every backbiter, slanderer. Who amasses wealth and counts it time after time. He thinks that his wealth will make him immortal. Nay, he shall surely be cast into "*Al-Ḥuṭamah*"? And what should make you know what the "*Ḥuṭamah*" is? *It is* Allāh's kindled fire. Which will leap at hearts. It will be enclosed against them, in extended columns. (104:2-10)

This Sūrah, from one angle, refers to life after death, and from another angle, it is a prophecy regarding development of an Atom Bomb. The Word 'Huṭamah' refers to Atom and the extraordinary energy in it.

(Revelation, Rationality, Knowledge and Truth, Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfātul Masīḥ IV^{aba}, pp 613-617)

10. Another feature of Islām is, that while it talks of the Hereafter and life after death, it also prophesies future events of this world, the fulfillment of which reinforces the faith of its followers in life after death.
11. Islām is distinct from other faiths in providing a comprehensive code of conduct in individual, collective and international dealings. These directions encompass every imaginable situation, and include the relationship between the young and the old, the employer and the employee, among family members, between friends and partners, and even between adversaries. The rules and principles enunciated are truly universal and have already stood the test of time.
12. Islām proclaims complete equality among mankind, irrespective of differences of caste, creed and color. The only criterion of honor it accepts is that of righteousness, not of birth, riches, race or color.

The Holy Qur'ān says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ط

inna akramakum 'indallā hi atqākum

Verily, the most honorable among you, in the sight of Allāh, is he who is the most righteous among you. (49:14)

And again the Holy Qur’ān says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ⁰

*man ‘amila ṣāli-ḥammin dhakarīn au unthā wa huwa
mu’minun fa ulā’ika yadkhulūnal jannata yurzaqūna
fīhā bi ghairi ḥisāb*

Whoso does good, whether male or female, and is a believer--
these will enter the Garden; they will be provided therein without
measure. (40:41)

13. Islām presents a definition of good and evil that distinguishes it from all other faiths. It does not hold natural human desire to be evil; it only calls their inordinate and improper satisfaction to be evil. Islām teaches that our natural inclinations should be regulated and channeled so as to make them constructive and beneficent for society.
14. Islām has not only made women heirs to property, but has also given them equal rights with men, though not in a manner that would disregard the distinctive features of their anatomy and their exclusive responsibilities in the rearing and nursing of children.

(*Distinctive Features of Islām: pp 12-15*)

God Almighty says in the Holy Qur’ān to the followers of the Holy Prophet⁸⁸:

هُوَ اجْتَنِبْكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ط مَلَّةَ أَبِيكُمْ

إِبْرَاهِيمُ هُوَ سَمُّكُمْ الْمُسْلِمِينَ ۚ مِنْ قَبْلُ وَ فِي هَذَا -

***huwajtabākum wa mā ja‘ala ‘alaikum fiddīni min ḥaraj millata
abīkum ibrahīm; huwa sammākumul muslimīna min qablu wa
fī hādhā***

He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He (God) named you Muslims both before and in this *Book* (The Qur’ān). (22:79)

Addressing Muslims, God Almighty says in the Holy Qur’ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

kuntum khaira ummatin ukhrijat linnāsi

You are the best people raised for the good of mankind. (3:111)

The word Muslim has been used before Islām. God Almighty says in the Holy Qur’ān about Prophet Ibrāhīm^{as} :

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ط

***mā kāna ibrahīmu yahūdīniyyaṇwa lā naṣṛāniyyaṇwwa lākin
kāna ḥanīfammuslima***

Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him (3:68)

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ٥

idh qāla lahū rabbuhū aslim qāla aslamtu li rabbil‘ālamīn

When his Lord said to him, 'Submit', he said, 'I have submitted to the Lord of the worlds.' (2:132)

One who submits and follows the laws of Islām is called a Muslim. Thus, a Muslim is a person who makes peace with God, the Creator, and His creation. There are very clear guidelines pertaining to the definition of a Muslim, to be found in the Holy Qur’ān, and in the traditions of the Holy Prophet ^{sa}.

The Holy Qur’ān describes the righteous Muslims as:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٥ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ ٥

alladhīna yu‘minūna bilghaibi wa yuqīmūnaṣṣalāta wa mim mā razaqnāhum yunfiqun. walladhīna yu‘minūna bimā unzila ilaika wamā unzila min qablika wa bil āakhirati hum yūqinūn.

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come. (2:4-5)

The Holy Prophet ^{sa} says:

مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ

Welcome to Ahmadiyyat, The True Islām

الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَلَا تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ -

**man ṣallā ṣalātanā wastaqbala qiblatanā wa akala dhabīhatanā
fadhālikal muslimulladhī dhimmatullāhi wa dhimmatu
rasūlihī falā tukhfirullā-ha fī dhimmatihī**

Whoever offers his Prayers as we do, and turns his face to the *Qibla* to which we turn our faces and partakes of our *Dhabīḥa* is surely a Muslim who is under the protection of Allāh and His Messenger; Therefore, violate not the guarantee granted by Allāh.

(*Bukhārī, Vol. 1, Bāb Faḍl Istiqbālul Qiblati*)

Imām Abū Hanīfa says:

"Whoever intends to enter the fold of Islām, let him solemnly declare and believe that there is none worthy of worship but Allāh and Muḥammad is His Messenger. If he does this, he is surely a Muslim even if he is unaware of the fundamental injunctions of Islām."

(*Commentary of the Fiqh-i-Akbar by Imām Abū Mansūr Muḥammad Bin Muḥammad Hanīfa, p 34*)

UNIFICATION OF HUMANITY THROUGH ISLĀM

All religions expect the Messiah to come in the Latter Days, relatively close to the end of this physical world as we know it. Secondly, they all expect this person to be a "Second Coming" of some type, usually of a Prophet they have to come to give a special place to, or even idolize. Examples can be seen from all the major religions: the Hindus expect *Shri Nishkalank Avtar*, The Sikh's scriptures call him *Mahdī Mīr*, The Zoroasterians hope for the appearance of *Soashyant*, the third spiritual son of Zoroaster. The Buddhists believe that *Buddhisttua Maitreya* - the future Buddha, will ultimately descend from his present abode in one of the

Heavens. In Judaism, belief in and fervent expectation of the Messiah are firmly established tenets. Christians, since the early times after Paul have been expecting the second coming of Jesus Christ. The Muslims are also expecting the same Christ to descend from Heaven, but as a Muslim. And the Shi'ite Muslims believe that the "*Hidden Imām*" who mysteriously disappeared 1100 years ago, they say, will come back as *Imām Mahdī*. Obviously, all these expectations are to be fulfilled in a single person and not many.

(*The Muslim Sunrise*, 1988, p 3)

Ḥaḍrat Muḥammad Zafrulla Khān^{ra} writes about unification of humanity through Islām:

"The world of religion is familiar with the concept of the second advent of great religious teachers who have passed away, but curiously enough all those who are looking forward to the fulfillment of the prophecies relating to the second advent of a great teacher expect that he would return to the earth in his physical body. This concept has been responsible for great confusion, bewilderment and conflict.

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ^ط

wa ākharīna minhum lammā yalḥaqū bi him

And *among* others from among them who have not yet joined them.
(62:4)

The above verse of the Holy Qur'ān indicates a second spiritual advent of the Holy Prophet^{sa}. In this case, however, there has never been any expectation that the Holy Prophet^{sa} would return to earth in his physical body. His second advent was expected to be fulfilled through the appearance of one so completely devoted to him as to be a spiritual reflection of him. ...

... One question that needs to be considered in respect of the almost

universal expectation of the second advent in the Latter Days of a great teacher is, what would be the message and function of that teacher? Such an advent has been prophesied in almost all the principal faiths that flourish today upon the earth. Would the message and function of everyone of them be identical or would each of them have his own message different from and in conflict with the messages of the other great teachers in their second advent? If the messages of all of them are to be identical, then not more than one would be needed to convey that message and to set an example in conformity with it. If the messages are to be different and conflicting, the advent of so many teachers, instead of promoting unity, peace, accord and spiritual fulfillment, would only foster hostility, discord, enmity and chaos.

If everyone of these great teachers is to appear within the dispensation of each respective faith, would he uphold the values of that faith as originally set forth, or would he depart from them; and if the latter, what would be the scope of his doctrines and teachings? Either contingency would raise problems that would be difficult to resolve.

Mankind, during the last two centuries or so, has been pressing forward towards a unity of aim and purpose, and all the developments that have taken place to bring different sections of society into close relations with each other, afford the strongest indication that the great teacher of the Latter Days would be a single person and there would not be a plurality of personages.

It is agreed among the Muslims that the Prophecy mentioned in the following verse of the Holy Qur'ān will be fulfilled through the advent of the Prophet of the Latter Days, that is to say, one who will be the *Mahdī* and the Messiah:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ٥

huwalladhī arsala rasūlahū bil hudā wa dīnil ḥaqqi li yuzhirahū ‘aladdīni kulli hī wa lau karihal mushrikūn

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it*. (9:33)

There is a very strong presumption that the great teacher of the Latter Days would appear within the dispensation of Islām. This presumption is upheld by many factors. Some of the factors are:

1. The scripture of Islām, the Holy Qur’ān, clearly and definitely proclaims the universality of the mission of the Holy Prophet^{sa}. God Almighty says in the Holy Qur’ān:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ⁰

wa mā arsalnāka illā rahmatallil ‘ālamīn

And We have sent thee not but as a mercy for all peoples. (21:108)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ۖ لِّذِي لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ^ج

qul yā ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā nilladhī lahū mulkussa māwātī walard

Say, 'O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the Kingdom of the heavens and the earth. (7:159)

Welcome to Ahmadiyyat, The True Islām

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

wa mā arsalnāka illa kā'ffa tallinnāsi bashirañwwa nadhirā

And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind (34:29)

2. The scripture of Islām contains comprehensive guidance for the whole of mankind for all times.

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۚ فِيهَا كُتِبَ قَيِّمَةٌ ۚ

rasūlummi nalfahi yatlu ṣuḥufammu ṭahharatan fihākutubun qayyimah

A Messenger from Allāh recites Scriptures purified. Therein are the everlasting teachings. (98:3-4)

إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

in huwa illa dhikrullil 'ālamīn

It is nothing but a Reminder for *all* peoples. (38:88)

3. The Qur'ān is the only Scripture that has been safeguarded against perversion under Divine decree.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

innā nahnu nazzalnadhdhikra wa innā laḥāfizūn

Verily, We Ourselves have sent down this Exhortation, and most

surely We will be its Guardian (15:10)

4. There is the promise contained in the Holy Qur'ān, already referred to that in the Latter Days, a Prophet would be raised in Islām who would not only defend Islām against the concerted attacks of the followers and exponents of other faiths, but would establish the superiority of Islām in every respect over all other religions (*Qur'ān, 9:33*) The commentators of the Holy Qur'ān agree that the promise contained in this verse would be fulfilled through the *Mahdī*-Messiah, whose advent in the Latter Days had been foretold by the Holy Prophet^{sa}.
5. Islām is the only faith that requires belief in all of the Prophets, wherever and whenever they might have appeared.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌۚ

wa immin ummatin illā khālā fīhā nadhīr

And there is no people to whom a Warner has not been sent.
(35:25)

6. It is obvious that the great teacher, whose advent in the Latter Days has been foretold in every one of the principal revealed religions of the world, would be Divinely guided; that is to say, he would be the recipient of Divine revelation.

There has been general agreement among the Muslims that the *Mahdī*-Messiah would appear at the beginning of the 14th century of the *Hegira*, corresponding roughly to the last decade of the 19th century of the Christian Era."

(*Ahmadiyyat: The Renaissance of Islām, pp vii-xii, Published:1978*)

Aḥmadī Muslims

The expected reformer of the age has already appeared. His name is Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, India, the Holy founder of the Aḥmadiyya Movement in Islām, or the Aḥmadiyya Muslim Community.

Ḥaḍrat Mirzā Ghulām Aḥmad^{as} claimed in 1889 that he is the expected Reformer and established the Aḥmadiyya Movement.

Ḥaḍrat Mirzā Ghulām Aḥmad^{as} announced:

"When the thirteenth century of *Hegira* drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through revelation, that I was the *Mujaddid*, "The Reformer", of the fourteenth century."

(Kitābul Bariyya, p 168, footnote)

Later on, in 1891 Ḥaḍrat Mirzā Ghulām Aḥmad^{as} announced that he is the Promised Messiah, mentioned in the prophecies of the Holy Prophet Muḥammad^{sa}, and Jesus^{as} in the Bible. He claimed that he had come in the power and spirit of Jesus^{as}, and that his personality and character bore close resemblance to Jesus^{as}, and that like him, in Mosaic dispensation, he was a Messiah in the Islāmic dispensation. He also claimed that like Jesus^{as}, he was a Prophet of God but a subordinate, a deputy and a strict follower of the Holy Prophet Muḥammad^{sa}. Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as} also claimed that in his person he fulfilled the prophecy of the second coming of Jesus^{as}. He explained that Jesus^{as} was a Prophet of God who had died like other human beings and that whenever there is a prophecy of the second coming of a Prophet, it is always metaphorical meaning the coming of someone closely resembling the earlier one.

(The Promised Messiah and Mahdī, Dr. Aziz Ahmad Chaudhry, p 11)

The founder of the Aḥmadiyya Community derived inspiration and guidance from the Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafa^{sa}. He neither pronounced a new religion, nor permitted any religious innovation. The central point of his mission was the revival and resurgence of Islām.

A Muslim who believes in all the principles and tenets of Islām, as pronounced by the Holy Qur'ān and the Holy Prophet Muḥammad Muṣṭafa^{sa}, and who believes Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian to be the Promised Messiah and *Mahdī*, as prophesied by the Founder of Islām Ḥaḍrat Muḥammad Muṣṭafa^{sa}, and who in all controversial issues accepts his interpretation of Islām as the only true interpretation, and believes in the institution of *Khilāfat*, is called an *Aḥmadī Muslim*. The claims and the mission of Ḥaḍrat Promised Messiah and Mahdī^{tas} are presented in detail on pages 230-235 of this book.

THE ISLĀMIC BELIEFS (THE ARTICLES OF FAITH)

Islāmic teachings can be divided into two broad categories, namely belief (‘*Īmān*’) and practice (‘*ʿAmal*’). The former deals with the philosophy of Islām while the latter deals with the practical implementation. The essence of almost all the tenets of Islām has been mentioned in the Holy Qur’ān in the following words:

لَيْسَ الْبِرَّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَ لَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَ آتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَ فِي الرِّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ ۚ وَالْمُؤْفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَ حِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَئِكَ هُمُ الْمُتَّقُونَ 0

*laisal birra an tuwallū wujūhakum qibalalmashriqi wal
maghribi wa lā kinnal birra man āmana billāhi wal yaumil
ākhirī wal malā’ikati wal kitābi wannabiyyīn wa ātal māla ‘alā
hubbi-hi dha wilqurbā wal yatāmā wal masākina wabnassabīli
wassā’ilīna wa firriqāb wa aqāmassāfata wa ātazzakāta wal
mūfūna bi ‘ahdihim idhā ‘ahadū waṣṣābirīna fil ba’sā’i
wadḍarrā’i wa hīnalba’s ‘ulā’ikalladhīna ṣadaqū*

wa ‘ulā’ika humul muttaqūn

It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakāt; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2:178)

Islāmīc Beliefs are stated in the following tradition of the Holy Prophet^{sa}:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ
ﷺ فَجَاءَ رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ لَا
يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ، مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ ﷺ
فَالزَّقَ رُكْبَتَهُ، بَرَكَبْتَهُ، ثُمَّ قَالَ يَا مُحَمَّدُ! مَا الْإِيمَانُ؟ قَالَ أَنْ تُؤْمِنَ
بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَ
شَرِّهِ -

‘an ‘umarabnil khattābi^{ra} qāla kunnā ‘inda rasūlillāhi^{sa} fa jā'a
rajulun shadīdu bayādiththiyābi, shadīdu sawādishsha‘ri lā
yurā ‘alaihi atharussafari wa lā ya‘rifuhū minnā aḥadun ḥattā
atannabiyya^{sa} fa alzaqa rukbatahū bi rukbatahī thumma qāla
yā muhammadu! mal-‘imān? qāla: "an tu'mina billāhi wa
malā'ikatihī wa kutubihī wa rusulihī wal yaumil ākhiri

walqadri khairihī wa sharrihī".

'Umar ibn Khaṭṭāb^{ra} relates that they were sitting in the company of the Holy Prophet^{sa} when suddenly a man arrived. He was wearing clean white clothes, and his hair was jet black. He did not look as though he was a traveler, and he was not known to anyone there. He sat down close to the Holy Prophet^{sa}, his knees touching the knees of the Holy Prophet^{sa}. He said: "O Muḥammad, Tell me something about faith." The Holy Prophet^{sa} replied: "Faith is that you should believe in Allāh, His Angels, His Books and His Prophets; that you should believe in the Day of Judgement and you should believe in the Divine laws regarding good and evil."

(Tirmidhī Kīṭābul 'īmān Bāb fil waṣf Jibrīl annabiyyul 'īmān wal Islām)

Islām has six fundamental articles of faith, which must be professed by everyone who desires to become a Muslim.

1. **Unity of Allāh (Tauḥīd)**
2. **Angels**
3. **Books**
4. **Prophets**
5. **The Day of Judgment**
6. **Divine Decree (Taḡdīr)**

1. Unity of Allāh (Tauḥīd)

The first article of faith in Islām is to firmly believe in the absolute Oneness of God. Acknowledgment of the Oneness of Allāh is the most important and the cardinal principle of Islām. It is a Unity which is unsplittable and indivisible, and one which cannot be multiplied or compromised in any form. The belief in the Unity of God influences man's life in all its aspects. All other beliefs spring from this Fountainhead of eternal truth. To deny Allāh's Oneness, and to associate any other with Him (*i.e.*, *Shirk*), is the gravest sin in Islām.

The Islāmic Concept of God Almighty

Islām holds God to be the Creator of the universe and presents His Unity in simple terms. Islām calls God a Perfect Being, the Fountainhead of all excellencies and free of all blemishes. He is a Living God who manifests Himself everywhere and Who loves His creation and listens to their supplications. None of His attributes have been suspended; He, therefore, communicates with mankind as before, and has not barred the avenues to reach Him without intercession.

Islām's doctrine of Unity is absolute and unsplittable; it has no room for adding to the Godhead in any form. He has neither a father nor a mother, nor has He a spouse. For Him to give birth to sons and daughters is inconceivable.

The Qur'ān is insistent upon the Unity of God and emphatically condemns any doctrine, idea, or concept which might directly or indirectly tend to associate any other thing or being with God as a partner or equal.

The Holy Qur'ān says about God Almighty:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ ۝

***qul hu wallahu ahad allā huṣṣamad lam yalid wa lam yūlad wa
lam ya kullahū kufuwan aḥad***

Say, 'He is Allāh, the One; 'Allāh, the Independent and Besought of all. 'He begets not, nor is He begotten; 'And there is none like unto Him.' (112-2-5)

The Holy Qur'ān not only excludes the idea of any equal or partner with Allāh, it specifically excludes all ideas of His having a son except in

the pure metaphorical sense in which all mankind are His children. God is Ever-Living, All-Knowing, All-Hearing, the Creator of all, Whose authority extends over everything. To attribute a son, in any but the purely metaphorical sense, to God, would amount to denial of His Unity, and in effect to a denial of His Godhead.

God Almighty says in the Holy Qur'ān:

إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ

*inna mallāhu ifahuñwwāḥid subḥānahū aṇyya kūna lahū
valadum lahū mā fissamāwāti wa mā filard*

Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth.(4:172)

The subject of Divine attributes is an extensive one, and the Qur'ān treats it with a wealth of variety and detail. Indeed, each attribute could in itself form the subject of a whole treatise. As illustration of the manner in which the Qur'ān approaches and treats various aspects of Divine attributes, it may perhaps suffice to conclude with the following:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ 0

allāhu lā ilāha illa huwa al-ḥayyul qayyūm lā ta'khuzu hū sinatuñwwa lā naum lahū mā fissamāwāti wa mā filard man dhalladhī yashfā'u 'indahū illa bi idhniḥ ya'lamu mā baina aidīhim wa mā khalfahum wa lā yuḥīṭuna bi shai 'immin 'ilmihī illā bimā shā'a wasī'a kursiyyu hussamāwāti walard wa lā ya'ūduhū ḥifẓuhumā wa huwal 'aliyyul 'aẓīm

Allāh --- there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great." (2:256)

(Islām: Its Meaning for Modern Man, pp 91-95)

The Holy Qur'ān further says about God Almighty:

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ⁰

idhā qaḍā amran fa innamā yaqūlu lahū kun fa yakūn

When He decrees a thing, He says to it, 'Be!' and it is (3:48)

'The expressions " 'Be!' and it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.'

(Explanation of the translation by Ḥaḍrat Khalīfatul Masīḥ IV^{aba})

A tradition of the Holy Prophet^{sa} about Allāh the Exalted is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ وَهُوَ عَلَى الْمِنْبَرِ: وَالسَّمُوتُ مَطْوِيَّتٌ بِيَمِينِهِ، سُبْحَنَهُ، وَ تَعْلَى عَمَّا يُشْرِكُونَ - قَالَ يَقُولُ اللَّهُ أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْمُتَعَالُ يُمَجِّدُ نَفْسَهُ، قَالَ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرِدُّهَا، حَتَّى رَجَفَ بِهَا الْمِنْبَرُ حَتَّى ظَنَنَّا أَنَّهُ سَيَخِرُّ بِهِ

an ‘abdillāh hibni ‘umara^{ra} qāla qara-ā rasūlullāhi^{sa} hādhi-hil āyata wa huwa ‘alalminbari: wassamāwātu maṭwiyyātun bi yamīnihi, subḥānahū wa ta‘allā ‘amma yushrikūn qāla yaqūlullāhu anal jabbāru, anal mutakabbiru, anal maliku, anal muta‘ālu yumajjidu nafsahū qāla faja‘ala rasūlullāhi^{sa} yuraddidu-hā, ḥattā rajifa bihal minbaru ḥattā zanannā anna-hū sayakhirru bihi

Ḥaḍrat ‘Abdullāh bin ‘Umar^{ra} relates The Holy Prophet^{sa} stated, while delivering a sermon from the pulpit:

وَالسَّمُوتُ مَطْوِيَّتٌ بِيَمِينِهِ^ط سُبْحَنَهُ، وَ تَعْلَى عَمَّا يُشْرِكُونَ⁰

So will the heavens be rolled up by His right hand. Glory to Him and Exalted is He above that which they associate with him. (39:68)

The Holy Prophet^{sa} further stated that God Almighty Says:

أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْمُتَعَالُ يُمَجِّدُ نَفْسَهُ

'I am the One Who has complete power to reform, conscious of My Greatness, The Sovereign, The Lofty.' In this way, God Almighty states

His Glory and Grandeur. The Holy Prophet^{sa} kept repeating these words so forcefully that the pulpit started shaking and we were concerned lest it should collapse under him.

(Musnad Ahmad)

Ḥaḍrat Promised Messiah and Mahdī^{as} writes about the Oneness of God:

"The mere lip-service of the Oneness of God does not attract the blessings that are linked with the true profession of Oneness of God, along with other essentials, i.e. the appropriate deeds.

It is quite true that the belief in the Oneness of God is a strong pillar to which a true Muslim and every other person who really and truly fears God should hold fast, but there is another aspect of this belief also and that is the love of God. One should love God.

The main aim of the teachings of the Holy Qur'ān is that just as God is One, without any partner, He should also be One without partner in the matter of our love. All the Prophets have been teaching the same thing; that has been the main subject of their propagation.

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship except Allāh

Lā ilāha illallāh teaches us to believe God to be One, and at the same time it also implies that one should be perfect in the love of this One God. *Lā ilāha illallāh* is so beautiful a sentence, and so meaningful that the like of it is not to be found in any of the Scriptures, be it Torah or the Gospels or any other Book; no other Book contains so comprehensive a teaching. *Ilāh* means the Beloved who is worshipped. This is the fundamental point of Islām and it denotes complete and perfect love. It should be remembered

well that if one believes in the Oneness of God, but does not love Him, his belief is faulty and incomplete."

The Promised Messiah and Mahdī^{as} further writes about God Almighty:

" Hearken ye who have ears to hear; what is it that Allāh requires of you? Only this, that you should become His alone and set up no equal with Him, neither on this earth nor in Heaven. Our God is the One Who is alive today as He ever was; likewise He speaks today as He did in the past; He hears as He used to hear. To think that He only listens, but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate; He has neither son nor wife; and He is the same Eternal Being Who is peerless, and there is none like unto Him; there is no one similar to Him in His attributes; none of His powers ever wane. He is near, yet far; distant, yet close. He is the Highest of the High, yet it cannot be said that there is anyone below Him farther than He. He is in Heaven, but it cannot be said that He is not on earth. He combines in Himself all the most perfect attributes and manifests the virtues which are truly worthy of praise. He is the Fountainhead of all excellence; He is the All-Powerful. Everything good originates from Him and to Him all things return; all possessions belong to Him, in Him all excellencies combine. He is free from blemish, without weakness. He is unique in His right to be worshipped by all who dwell on the earth or belong to Heaven."

(Al-Waṣīyyat, pp 309-310, Rūhānī Khazā'in vol. 20)

The unity of God illuminates Allāh's true dignity, it places man on the rightful station and except for Allāh's fear, eliminates all other fears from his heart. When man's belief, that the universe and all its arrangement is for man's progress and service, is strengthened, he then reflects and engages himself in finding out the real benefits - it is then that he discovers a new erudition every day.

God's Attributes (Divine Names)

The Holy Qur'ān says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

wa lillāhil asmā'ul husnā fad'ūhu bihā

And to Allāh *alone* belong *all* perfect attributes. So call on Him by these.
(7:181)

The Holy Qur'ān further says:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ
مَا فِي السَّمٰوٰتِ وَ الْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ⁰

*huwallā hul khāliqul bārī'ul muṣawwiru lahul asmā'ulhusnā
yusabbihū lahū mā fissamāwāti walarḍ wa huwal 'azizul
ḥakīm*

He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

A tradition of the Holy Prophet^{sa} about Allāh the Exalted is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ
لِلَّهِ تَعَالَى تِسْعَةً وَ تِسْعِينَ اِسْمًا مِّنْ أَحْصَا هَا دَخَلَ الْجَنَّةَ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ، الرَّحِيمُ، الْمَلِكُ، الْقُدُّوسُ،
السَّلَامُ، الْمُؤْمِنُ، الْمُهِيمُنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الْخَالِقُ
الْبَارِئُ، الْمُصَوِّرُ، الْغَفَّارُ، الْقَهَّارُ، الْوَهَّابُ، الرَّزَّاقُ، الْفَتَّاحُ،
الْعَلِيمُ، الْقَابِضُ، الْبَاسِطُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُدِلُّ،
السَّمِيعُ، الْبَصِيرُ، الْحَكَمُ، الْعَدْلُ، اللَّطِيفُ، الْخَبِيرُ، الْحَلِيمُ،
الْعَظِيمُ، الْغَفُورُ، الشَّكُورُ، الْعَلِيُّ، الْكَبِيرُ، الْحَفِيطُ، الْمُقِيتُ،
الْحَسِيبُ، الْجَلِيلُ، الْكَرِيمُ، الرَّقِيبُ، الْمُجِيبُ، الْوَاسِعُ،
الْحَكِيمُ، الْوَدُودُ، الْمَجِيدُ، الْبَاعِثُ، الشَّهِيدُ، الْحَقُّ، الْوَكِيلُ،
الْقَوِيُّ، الْمُتَيْنُ، الْوَلِيُّ، الْحَمِيدُ، الْمُحْصِي، الْمُبْدِئُ، الْمُعِيدُ،
الْمُحْيِ، الْمُمِيتُ، الْحَيُّ، الْقَيُّومُ، الْوَاجِدُ، الْمَاجِدُ، الْوَاحِدُ،
الْأَحَدُ، الصَّمَدُ، الْقَادِرُ، الْمُقْتَدِرُ، الْمُقَدِّمُ، الْمُؤَخِّرُ، الْأَوَّلُ، الْآخِرُ
الظَّاهِرُ، الْبَاطِنُ، الْوَالِي، الْمُتَعَالَى، الْبَرُّ، التَّوَّابُ، الْمُنتَقِمُ،
الْعَفُو، الرَّءُوفُ، مَالِكُ الْمُلْكِ، ذُو الْجَلَالِ وَالْإِكْرَامِ، الْمُقْسِطُ،
الْجَامِعُ، الْغَنِيُّ، الْمُغْنَى، الْمَانِعُ، الضَّارُّ، النَّافِعُ، النُّورُ، الْهَادِي،
الْبَدِيعُ، الْبَاقِي، الْوَارِثُ، الرَّشِيدُ، الصَّبُورُ-

an abī hurairata^{ra} qāla qāla rasūlullāhi^{sa} inna lillāhi ta‘ālā
tis‘atanwwa tis‘īna ismamman aḥṣā hā dakhalal jannata

howallā hullādhi: *lā ilāha illā huwa ar-Raḥmānu, ar-Raḥīmu, al-Maliku, al-Quddūsu, as-Salāmu, al-Mu'minu, al-Muhaiminu, al-'Azīzu, al-Jabbāru, al-Mutakabbiru, al-Khāliq, al-Bārī'u, al-Muṣawwiru, al-Ghaḥfāru, al-Qaḥḥāru, al-Waḥḥābu, ar-Razzāqu, al-Fattāḥu, al-'Alīmu, al-Qābiḍu, al-Bāsiṭu, al-Khāfiḍu, ar-Rāfi'u, al-Mu'īzu, al-Mudhillu, as-Samī'u, al-Baṣīru, al-Ḥakamu, al-'Adlu, al-Latīfu, al-Khabīru, al-Ḥalīmu, al-'Azīmu, al-Ghaḥfūru, ash-Shakūru, al-'Aliyyu, al-Kabīru, al-Ḥaḥfīzu, al-Muqītu, al-Ḥasību, al-Jalīlu, al-Karīmu, ar-Raqību, al-Mujību, al-Wasī'u, al-Ḥakīmu, al-Wadūdu, al-Mājīdu, al-Bā'ithu, ash-Shahīdu, al-Ḥaqqu, al-Wakīlu, al-Qawīyyu, al-Matīnu, al-Walīyyu, al-Ḥamīdu, al-Muḥṣī, al-Mubdī'u, al-Mu'idu, al-Muḥyi, al-Mumītu, al-Ḥayyu, al-Qayyūmu, al-Wājīdu, al-Mājīdu, al-Wāḥidu, al-Aḥadu, aṣ-Samadu, al-Qādiru, al-Muqtadiru, al-Muqaddimu, al-Muwikhkhiru, al-Awwalu, al-Ākhiru, az-Zāhiru, al-Bātinu, al-Walī, al-Muta'ālī, al-Barru, at-Tawwābu, al-Muntaqimu, al-'Afuwwu, ar-Ra'ūfu, al-Mālikul-Mulki, Dhul-Jafali wal-Ikrāmi, al-Muqsiṭu, al-Jamī'u, al-Ghaniyyu, al-Mughnī, al-Mānī'u, ad-Dā'arru, an-Nāfi'u, an-Nūru, al-Ḥādī, al-Badī'u, al-Bāqī, al-Wārithu, ar-Rashīdu, aṣ-Ṣabūru.*

Ḥaḍrat Abū Huraira^{ra} relates that the Holy Prophet^{sa} said: "Besides the name 'Allāh', there are ninety nine names of God Almighty. Whosoever keeps these names in mind and tries to be a manifestation of these names will enter Heaven." The Holy Prophet^{sa} counted these names as follows:

Allāh Ta'ālā besides Whom there is none worthy of worship, The Gracious, The Merciful, The Sovereign, The Holy, The Source of Peace, The Guardian of Faith, The Protector, The Mighty, The Compeller, The

Majestic, The Creator, The Maker, The Fashioner, The Forgiver, The Subduer, The Bestower, The Provider, The Opener, The All-Knowing,

The Seizer, The Expander, The Depressor (of the proud), The Exalter, The Bestower of Honor, The Abaser, The All Hearing, The All-Seeing, The Judge, The Just, The Subtle One, The All-Aware, The Forbearing, The Great, The Most Forgiving, The Appreciator, The High, The Great, The Guardian, The Sustainer, The Reckoner, The Sublime, The Noble, The Vigilant, The Responder, The Bountiful, The Wise, The Loving, The Glorious, The Resurrector, The Witness, The True, The Trustee, The Powerful, The Strong, The Friend, The Praiseworthy, The One who Keeps Count, The Originator, The Restorer, The Giver of Life, The Giver of Death, The Living, The Self-Subsistent, The Finder, The Glorious, The One, The Unique (The Lord of Unity), The Eternal, The Possessor of Power and Authority, The Omnipotent, The Expediter, The Postponer, The First, The Last, The Manifest, The Hidden, The Ruler, The Most Exalted, The Beneficent, The Oft-Returning, The Avenger, The Pardoner, The Compassionate, The Lord of Sovereignty, The Lord of Majesty and Bounty, The Equitable, The Gatherer, The Self-Sufficient, The Enricher, The Preventor, The Distressor, The Benefactor, The Light, The Guide, The Incomparable, The Everlasting, The Guide to the Right Path, The Ultimate Inheritor, The Patient.

(Tirmidhī Kitābud Da‘wāt Bāb Jami‘ad-Da‘wāt; Ḥaḍīqatus-Ṣāliḥīn, pp 9-11)

2. Angels (Malā’ikah)

The second article relates to the belief in angels. Islām requires belief in angels. They are spiritual beings created by Allāh to obey Him and implement His commandments. Unlike human beings, angels have no free will and cannot act independently. Under Allāh's command, they bring revelations to the Prophets, bring punishment on the Prophet's enemies, glorify Allāh with His praise, and keep records of human being's deeds.

Angels are not visible to the physical eye. Yet they do sometimes appear to man in one form or another. This appearance, however, is not physical but a spiritual manifestation.

The Holy Qur’ān states:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا
تَخَافُوا وَلَا تَحْزَنُوا وَابْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ⁰

*innalladhīna qālū rabbunallāhu thummasta qāmū tata nazzalu
'alaihimul malā'ikatu allā takhāfū wa lā tahzanū wa abshirū
bil jannatillatī kuntum tū'adūn*

As for those who say, 'Our Lord is Allāh', and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.' (41:31)

The Islāmic Concept of Angels

The nature of angels is understood differently among the followers of different religions. Islām speaks of angels as celestial beings who have their own entity as persons. The major role they play is the transmission of messages from God to human beings. According to the Holy Qur'ān, the entire material universe as well as the religious universe is governed by some spiritual powers, which are referred to as angels. Whatever they do is in complete submission to the Will of God and the design that He created for things. They cannot make the slightest deviation from the set course or functions allocated to them, or from the overall plan of things made by God.

The Holy Qur'ān says regarding angels:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ⁰

lā ya'sūnallāha mā amarahum wa yaf'alūna ma yu'marūn

Who (angels) disobey not Allāh in what He commands them and do as

they are commanded (66:7)

According to the Holy Qur’ān, for each human being two angels are appointed to record good deeds and misdeeds, as the case may be. Angels are agents of God. Angels are responsible for controlling and maintaining the laws of nature.

The Holy Qur’ān says regarding angels:

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

wa taral malā’ikata ḥā affina min ḥaulil ‘arshi yusabbi ḥūna bi ḥamdi rabbi him

And thou wilt see the angels going round the Throne, glorifying their Lord with *His* praise. (39:76)

The Holy Qur’ān further says regarding angels:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

allāhu yaṣṭafī minal malā’ikati rusulañwwa mi nannāsi

Allāh chooses Messengers from among angels, and from among men. (22:76)

The Promised Messiah and Mahdī⁷⁸ describes the following functions and characteristics of the angels:

1. They are external means of the fulfillment of our spiritual needs.
2. Have independent existence.
3. Carry out appropriate duties.
4. Do not move from their appointed places.
5. Are the life of the planets.
6. Sometimes appear in human form.
7. Are the cause of every change and development.

8. Man ranks higher than angels.
9. Every angel performs a different duty.
10. Descend with the advent of a *Khalīfah*.
11. Can be seen. (The angels, like God Almighty, are imperceptible beings. Those who possess insight behold angels with their spiritual eyes in their visions which they experience very often in a state of wakefulness.)
12. Are mediators for the spiritual development of man.
13. Distribute and regulate matters.

(The Essence of Islām. Vol. II, pp 110-146)

The Promised Messiah and Mahdī^{as} further writes about angels:

"The Holy Qur'ān mentions three types of angels. First, the particles of earthly bodies and the faculties of souls. Secondly, Heaven, the sun, the moon and the clouds of the earth that are in operation. Thirdly, the higher powers above all these like Gabriel and Michael and others which are called *jum* in the *Vedas*. The Holy Qur'ān uses the word angel very frequently. Everything that hears God's voice is His angel. Thus every particle of the world is an angel of God for it hears His voice and obeys Him."

(Nasīmī Da'wat, pp 89-90)

There are many angels in the Kingdom of Allāh. Prominent among them are:

Jibrā'īl or *Jibrīl* (Gabriel; the angel of revelation), *Mikā'īl* or *Mikāl* (Michael), *'Izrā'īl* (*Malakul Maut*, also called *Azra'īl*; the angel of Death), *Isrā'īl* (Raphael).

3. Books (Divine Scriptures)

The third article relates to belief in the revealed books. The books in religious terms refer to Divine Scriptures. Through these books God Almighty guides Human beings to the right path. The famous revealed books consist of the *Tawrāt* (Torah) of Moses^{as}, the *Zabūr* (Psalms of David^{as}), and the *Injīl* (Gospel) of Jesus^{as}, *Ṣuḥufī Ibrāhīm*^{as}, and the Holy Qur'ān. The Holy Qur'ān is the last revealed book which can not be canceled till the Day of Judgment.

Muslims believe that Allāh revealed His Laws in stages to mankind through His Prophets, and therefore, besides the Holy Qur'ān, accept *Torah*, *Injīl*, *Zabūr*, and *Ṣuḥufī Ibrāhīm*^{as} as Holy Books. Muslims are required to believe in sacred scriptures of all the Messengers of Allāh. However, all the earlier revelations were limited to a specific time and people and are not preserved in their original purity. All the Holy scriptures culminated in, and were perfected in, the Holy Qur'ān for the sake of man.

The recognition of the truth of all Books and the recognition of the truth of all Prophets is a revolutionary declaration, which has many benefits for man as a whole. Among other things, it paves the way for inter-religion peace and harmony.

4. Prophets

The fourth fundamental article of faith in Islām is belief in all the Prophets. Thus, Muslims believe in all the Prophets or Messengers sent by God Almighty and revere them.

Divine guidance is a general bounty that has sustained humanity in all ages. The Qur'ān tells us that there is neither a race nor a people, who have not been blessed with the bounty of Divine guidance, and there is neither a region of the earth nor a body of people who have not received

Prophets and Messengers of God.

Allāh says in the Holy Qur'ān:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*walaqad ba'athnā fī kulli ummatirrasūlan āni'budullāha
wajtani butṭāghūt*

And

We did raise among every people a Messenger, *preaching*: 'Worship Allāh and shun the Evil One.' (16:37)

The Holy Qur'ān further says that even before the revelation of the Holy Qur'ān and the advent of the Holy Prophet Muḥammad^{sa}, Divine Messengers had indeed been sent to every nation and every part of the globe, but their sphere was regional and their assignments temporary. This is because human civilization had not yet reached a stage of development which merited the commissioning of a universal Messenger, bearing a universal Message.

Addressing the Holy Prophet^{sa} God Almighty says in the Holy Qur'ān:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ⁰

*innā arsalnāka bilḥaqqi bashirāñwwa nadhira wa immin
ummatin illā khafā fihā nadhīr*

Verily, We have sent thee with the truth, as a bearer of glad tidings and as

Welcome to Ahmadiyyat, The True Islām

a Warner; and there is no people to whom a Warner has not been sent.
(35:25)

According to a tradition of the Holy Prophet^{sa}, the number of Prophets is one hundred and twenty four thousand. The Holy Qur’ān speaks of only a few of these Prophets beginning with Adam^{as} unto the time of Muḥammad^{sa}. The Prophets specifically mentioned in the Holy Qur’ān are:

Ādam^{as} (*Adam*), Idrīs^{as} (*Enoch*), Nūḥ^{as} (*Noah*), Hūd^{as}, Ṣālih^{as}, Ibrāhīm^{as} (*Abraham*), Ismā‘īl^{as} (*Ishmael*), Ishāq^{as} (*Isaac*), Lūṭ^{as} (*Lot*), Ya‘qūb^{as} (*Jacob*), Yūsuf^{as} (*Joseph*), Shu‘aib^{as} (*Jethro*), Ayyūb^{as} (*Job*), Mūsā^{as} (*Moses*), Hārūn^{as} (*Aron*), Dhul-kifl^{as} (*Ezekiel*), Dā‘ūd^{as}, (*David*), Sulaimān^{as} (*Solomon*), Ilyās^{as}, (*Elijah*), Al-Yasa‘^{as} (*Elisha*), Luqmān^{as}*, Yūnus^{as} (*Jonah*), Zakariyah^{as} (*Zechariah*), Yahyā^{as} (*John the Baptist*), ‘Īsā^{as} (*Jesus*) and Muḥammad^{sa}.

* Whether Luqmān^{as} was a Prophet is not known. (*Q/A Ḥaḍrat Khalīfatul Masīh IV*^{aba} 11/2000)

*(Dīnī Syllabus for the Training of 'Nou Mubā‘in', (In Urdū),
Nazārat Nashru Ishā‘at, Qadian, p 5)*

The names mentioned in the Holy Qur’ān are just a few examples. The Holy Qur’ān makes it incumbent on every Muslim not only to believe in all the Prophets, but it also clearly informs us that in every region of the world and in every age, God did raise Messengers and Prophets. Apart from Islām, none of the Divine Books of religions bear testimony on the truth of the founders of other religions. According to the Holy Qur’ān, the institution of Prophethood is universal and forever. Muslims are admonished to believe in all other Prophets in exactly the same manner as they believe in their own Prophet. However, Muslims believe that the Holy Prophet^{sa} is the greatest and the *Seal of the Prophets*, having been sent not to just one nation but to all nations and thus to all mankind.

God Almighty says in the Holy Qur’ān:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ⁰

wa mā arsalnāka illā kā-affatallinnāsi bashīrañwwa nadhīrañwwa fakinna aktharannāsi lāya ‘lamūn

And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not. (34:29)

The Holy Qur’ān says about believing in all the Prophets:

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ
مَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

*āmanarrasūlu bimā unzila ilaihi mirrabi hī walmu’minūn
kullun āmana billāhi wa maḷa’ikatihi wa kutubihī wa rusulihī
lā nufarriqu baina aḥadimmirrusulih*

This Messenger *of Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers: all *of them* believe in Allāh, and in His angels, and in His Books, and in His Messengers, *saying*, 'We make no distinction between any of His Messengers.' (2:286)

According to the prophecies of the Holy Prophet^{sa} in the fourteenth century, Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as} has come as a servant of the Master Prophet Muḥammad^{sa} to be the Promised Messiah and *Mahdī*.

Ḥaḍrat Khalīfatul Masīḥ IV^{aba} writes:

Welcome to Ahmadiyyat, The True Islām

"According to Islām, all Prophets are human beings and none bears superhuman characteristics. Wherever some miracles are attributed to Prophets, which are understood to indicate their superhuman character, the categorical and clear statements of the Qur'ān reject such a notion. ...

... No Prophet is granted an exceptionally long term of life which makes him distinctly different and above the brotherhood of Prophets to which he belongs. Nor is any Prophet mentioned as having risen bodily to remote recesses of the universe. Wherever there is such a mention, it is spiritual ascent which is meant, not bodily ascent, which the Qur'ān categorically declares is against the character of Prophets. ...

... The emphasis on the human characteristics of Prophets and their human limitations is one of the most beautiful features of fundamental Islāmic teachings. Prophets rise above their fellow human beings not because they were gifted with superhuman qualities, but only because they gave a better account of the qualities that they had been gifted with. They remained human despite having ascended to great spiritual heights, and their conduct as such is inimitable by other human beings."

(An Elementary Study of Islām, pp 26-27)

5. The Day of Judgment

The fifth article of faith relates to the Day of Judgment. It also implies that every human being will be raised after death, and will be held answerable to God with regards to the life he had led here on earth.

After belief in One God, belief in the Day of Judgement is the most emphasized doctrine mentioned in the Holy Qur'ān. No other revealed book draws such a vivid picture of Life after Death as does the Holy Qur'ān.

According to the Holy Qur'ān, the entire universe will come to an end on the Day of Judgement. The dead will be resurrected and accounts will be taken of their deeds. People with good records will enter into

Heaven while those with bad records will be thrown into Hell. According

to the teachings of Islām, Hell is a temporary abode while Heaven is everlasting.

God Almighty says in the Holy Qur'ān:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ⁰

*kaifa takfurūna billāhi wa kuntum amwātan fa ahyākum
thumma yumītukum thumma yuhyīkum thumma ilaihi
turja'un*

How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return. (2:29)

(The Words of Wisdom and Purification, pp 168-169)

Islām teaches that physical death is not the end of a human being's existence, rather it is the door to a higher form of life which can bring one closer to Allāh, depending on one's deeds in this life.

6. Divine Decree (*Taqdīr*)

Muslims believe that Divine decree controls the eventual outcome of all actions in this universe. Within the boundaries of Divine decree, man is given free will to choose the course. We will be judged on the basis of our intentions and deeds on the Day of Judgment. If we follow Allāh's commandments, we will be rewarded and if not, we will be punished. Thus, belief in the Divine decree (*Taqdīr*) means to believe in both the law of nature and law of religion (*Sharī'ah*) have been devised by Allāh and He

alone holds Supreme power over these laws which are operating in the universe.

In the Holy Qur'ān, God Almighty says:

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ۝

wa kāna amrullāhi qadarammaqḍūra

And the command of Allāh is a decree ordained. (33:39)

The Islāmic Concept of Predestination and Free Will

Promised Messiah and Mahdi^{mas} writes:

"Divine decrees are of two types: one may be described as suspended, and the other as absolute. The operation of a suspended decree may be averted by the grace of God Almighty through prayer and almsgiving. The operation of an absolute decree cannot be averted through prayer and almsgiving, though God Almighty bestows some other benefit in return for them. In some cases, God Almighty causes a delay in the operation of a decree. The knowledge of these two types of Divine decrees can be gathered from the Holy Qur'ān."

(Malfūzāt, Vol. 1, p 150)

Ḥaḍrat Khalīfatul Masīḥ IV^{aba} writes:

"We can divide those who believe in destiny into two major categories. Those with the commonly held blind belief in destiny portray it as predetermination by God of everything big and small. This view is popular with some cryptic sects of *Ṣūfīs*, who live a

life apart from the common people. They claim that man has no control over anything. Everything is predetermined. As such, all that happens is the unfolding of the grand plan of destiny, known only to God. The other view is that of free choice, with destiny playing practically no role in whatever man decides and executes...

... Destiny has many categories, each playing a distinct role in their respective sphere of operation, working simultaneously. The laws of nature reign supreme, and none is above the influence of them. This is the general plan of things which can be referred to as the widest concept of destiny. Whoever follows the laws of nature with profound understanding of them, will gain some advantage over others who do not. Such people are always destined to benefit and to shape a better life for themselves. But none of them is predestined to belong to any specific grouping in relation to their being on the right or wrong side of the laws of nature ...

...The only law which is predetermined in relation to this destiny, is the unchangeable command that whoever studies nature without prejudices, and permits himself to be led to wherever the laws of nature would lead him, he would tread the path of eternal progress. This is the general and all-pervasive category of destiny which transcends everything, except the laws of destiny relating to religion. ...

...There is no evidence to indicate that each man's life is pre-ordained, and that he has no choice or option in choosing between good and bad, right and wrong. The Holy Qur'ān categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil:

لَا إِكْرَاهَ فِي الدِّينِ

lā ikrāha fiddīn

There should be no compulsion in religion (2:257)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ط

lā yukallifullāhu nafsan illā wus‘aha lahā mā kasabat wa ‘alaihā maktasabat

Allāh burdens not any soul beyond its capacity. It shall have *the reward* it earns, and it shall get *the punishment* it incurs. (2:287)

وَأَنْ لِّئْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ٥

wa allaisa lil insāni illā mā sa‘ā

And there is nothing for man but *the fruits* of his endeavors (53:40)

However, in relation to religion, there are some spheres of destiny which are predetermined and unchangeable. They are referred to in the Holy Qur’ān as the *Sunnah* of God. One such *Sunnah* is the destiny that God's Messengers will always be victorious, whether they are accepted or not. If they are rejected, it is the opponent whose designs are frustrated. The Prophets, their Messages and missions must always prevail, regardless of how powerful their enemies may be - a few examples, in the living history of man, are the confrontations between Moses^{as} and Pharaoh, between Jesus^{as} and his opponents, and between the Holy Prophet Muḥammad^{sa} and his adversaries.

... According to Islām, if God decides to favor a special servant of His with a special manifestation of some hidden laws, such manifestations are regarded by the onlookers as miracles and supernatural events. But these things happen in accordance with the laws of nature, which are subtly controlled to bring about an amazing effect. Here, destiny plays a specific role in the life of a special servant of God.

Similarly, destiny can also be understood in relation to the

generic, social, economic or educational background of the individual, who seems to be a helpless product of circumstances. This helplessness of the individual makes his destiny, over which he has no control. Thus it is said that a rich man's child is born with a silver spoon in his mouth.

The circumstances in which a person is born, the society in which he is grown, the day-to-day game of chance which plays a role in everybody's life, the strikes of so-called luck in favor or against one, the accidents which one may escape or fall pray to, are all such areas where the individual has very little choice. Yet it may not be assumed that he was particularly targeted for such events or accidents, which play an important role in the making or unmaking of his life.

In a larger economic plan, there are bound to be more fortunate and less fortunate people with relative advantages and disadvantages. It is wrong to say that they were individually stamped by a maker of destiny, even before their births, to be born under certain specific circumstances. Yet there are other questions to be answered. How would they be treated in relation to the crimes committed by them, as against those who are born in comparatively healthier circumstances, and who have very few, if any, background factors to egg them onto crime? If the crime is the same, shall they be treated alike? The Holy Qur'ān answers this intricate question in the following verse:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

lā yukallifullāhu nafsān illā wus'aha

Allāh burdens not any soul beyond its capacity. (2:287)

The issue of destiny is highly complicated, but as the ultimate decision lies in the hands of the All-Knowing, All-Beneficent, All-Powerful and All-Wise God, in the final

Welcome to Ahmadiyyat, The True Islām

analysis, the dictates of justice will indeed prevail.

There are certain areas in which man is free to exercise his will, where he can choose between good or bad, right or wrong, and for which he will be held responsible. On the other hand, there are areas in which man has little choice of his own, and appears to be a pawn in the hand of the mover. The general plan of things in nature, which covers and controls the destinies of nations and peoples, is one such area. The circumstances of a wider application make an individual of society completely helpless; he has no choice but to move along like a straw being carried by the waves of a river in spate."

(An Elementary Study of Islām, pp 53-60)

Some Other Beliefs of Muslims

Apart from the six fundamental beliefs already discussed, there are many other important beliefs in Islām. Some of them are:

1. Muslims believe that every person is born innocent and free from sin. Only when he reaches maturity of understanding and can distinguish between right and wrong, does he become accountable for his actions.
2. Muslims believe that Allāh does not hold anyone responsible unless he has shown him the right way. Allāh has always sent Messengers and revelations before inflicting His punishment on people.
3. Muslims are required to follow their faith with reasoning and understanding, not blindly. A person should use his powers of reasoning and reflect in his heart on Allāh's teachings.

(Pathways to Paradise, A Publication of the Lajna Imā'illāh, USA, p. 6)

ISLĀMIC WORSHIP

The purpose of the creation of man, according to Islām, is that he should worship Allāh.

Allāh says in the Holy Qur’ān:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥

wa mā khalaqtul jinna wal insa illa li ya‘budūn

And I have not created the Jinn and the men but that they may worship Me. (51:57)

Worship is common to all religions. What differs is only the manner and style of worship. That which is unique in the Islāmic mode of worship is that it contains features from the mode of Prayers found in other religions. It is fascinating to note that Islām instructs its followers concerning the manner of Prayer so comprehensively, that all the postures of worship found in other religions are symbolically represented in the Muslim mode of Prayer. The institution of Islāmic Prayer is a most highly developed system, covering every human requirement. The Holy Qur’ān declares that God does not stand in need of men's praises. He is so great in His nobility and so sublime in his character that the praises of His creatures do not add anything to His magnanimity and majesty. So, worship in the Holy Qur’ān is only prescribed for the sake of the worshipper himself. Worship plays an important role in developing one's soul. Of all the influences that work towards the making and modification of the human soul, Prayer is the most important single factor. Religious worship in Islām is both individual and congregational.

(An Elementary Study of Islām, pp 29-31)

THE FIVE PILLARS OF ISLĀM

Islām has five basic duties which a Muslim has to perform. They are known as the Five Fundamentals of Islām or the Five Pillars of Islām.

The pillars of Islām are mentioned in the following *Ḥadīth* of the Holy Prophet^{sa}:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ ، وَ إِقَامِ الصَّلَاةِ ، وَ إِيتَاءِ الزَّكَاةِ ، وَ حَجِّ الْبَيْتِ
وَ صَوْمِ رَمَضَانَ⁰

**buniyal islāmu ‘alā khamsin; shahādati ‘allā ilāha illallāhu wa
anna muḥammadar rasūlullāhi; wa iqāmiṣṣalāti, wa
‘itā ’izzakāti, wa ḥajjil baiti, wa ṣaumi ramadān.**

Islām is based on five (pillars):

- 1) Bearing witness that there is none worth of worship but Allāh, and Muḥammad is His Servant and His Messenger (*Declaration of Faith*)
- 2) Observance of *Ṣalāt* (Daily Prayers)
- 3) Paying *Zakāt*
- 4) Pilgrimage to the House of Allāh (*The Ka‘bah*) and
- 5) Fasting during *Ramadān*

(*Bukhārī Kitābul‘īmān Bāb Qaulunnabi^{sa} Buniyal Islāmu ‘Alā khamsin*).

The **first** and the foremost pillar of Islām is called *Kalima Shahādah*, the declaration of Islāmic faith, i.e.,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

***ash hadu allā ilāha illallāhu waḥdahū lā sharīkalahū wa ash
hadu anna muḥammadan ‘abduhū wa rasūluh***

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

The belief in the Oneness of God is the basic requirement of believing in Islām.

The **second** pillar is called *Ṣalāt*, i.e. to perform Prayer in a prescribed form. Prayer is the basic and most important means by which man communicates with Allāh and draws himself near to Him.

The **third** pillar is called *Ṣaum*, i.e., to keep fast in the month of *Ramaḍān*. By fasting, a Muslim can purify himself spiritually, elevate his soul and obtain nearness to Allāh. To fast is to abstain from food, drink, smoking and conjugal relations from dawn to dusk. It was the month during which revelation of the Holy Qur’ān to the Holy Prophet^{sa} began.

The Holy Qur’ān allows exemption from fasting to the elderly, the chronically sick and children. However, they are required to feed or pay to feed the poor for the whole month of *Ramaḍān* in order to make up for fasts they could not keep. Temporary exemption is permitted to those traveling, the sick, pregnant and nursing or menstruating women. They are expected to make up the fasts at a later time before the start of the next month of fasting.

Welcome to Ahmadiyyat, The True Islām

The **fourth** pillar is called *Zakāt*. It is a form of levy which Muslims of means pay annually in cash or kind, and is spent for good causes mentioned in the Holy Qur'ān. Thus it is given for the purpose of purification of wealth. *Zakāt* is used for the upkeep of the poor, the destitute, travelers in need, for those serving in the way of Islām, for those fighting in the way of Allāh, for slaves to buy their freedom, and for benevolent works. *Zakāt* can be levied on land produce, livestock, and liquid assets, e.g., gold, silver, and savings in the bank left for more than one year.

The **fifth** pillar is called *Hajj*, i.e., to perform pilgrimage to the *Ka'bah* (*Baitullāh*) in Mecca, at least once in the lifetime of a Muslim when the person is able bodied and has the means to go for *Hajj*. The *Hajj* ceremony involves a series of religious rites which extend over several days, performed at the Holy *Ka'bah* in Mecca and other special holy sites near it. The *Ka'bah* is believed by Muslims to be the first house built for the worship of One God. It was rebuilt by Prophet Abraham^{as} and his son Ishmael^{as}, and later on by the Holy Prophet^{sa}.

The *Hajj* serves as a striking reminder of the Oneness of Allāh and it emphasizes the brotherhood and equality of human beings, as well as the importance of man's willingness to sacrifice himself for the sake of his Creator.

The above five pillars of Islām must be professed by everyone who desires to become a Muslim. Although Islām is already divided into many sects -- like all other religions -- on this issue there are no two opinions. By whatever title the sects are recognized, be they Sunnīs or Sh'ites, all believe in these five fundamental articles.

ṢALĀT (PRAYER)

Prayer or *Ṣalāt* is normally held in a place dedicated to Divine worship called a mosque but it may be held anywhere. The only requirement for a place of Prayer is that the place chosen is clean. The Holy Prophet^{sa} has said:

وَجَعَلْتُ لِيَ الْأَرْضَ مَسْجِدًا وَطَهُورًا

wa ju‘ilat liyal arḍu masjidan wa ṭahūran

The earth has been purified for me and has been declared a mosque

(Muslim Kitābul Masājīd, Bukhārī Kitābul Tayammum)

Mosque

Mosques play an important part in the life of the Muslim community. A mosque is usually a very simple building where Muslims gather five times a day for Prayers and the remembrance of God. However, it can be said that a mosque is an institution which controls and directs every aspect of the daily life of a Muslim. The mosque serves as a training ground where the principles of obedience and discipline, equality and fraternity of mankind are put into practice. Mosques are also used for other religious and intellectual activities. They serve as schools and for marriage celebrations, as courts of law and a meeting place where plans are made for the social and economic progress of the community.

In Arabic, the word used for mosque is *‘Masjid*, which means a place of worship or prostration. Muslims believe that the first place of worship ever built in this world was *Ka‘bah* in Arabia, the most holy place of Islām, towards which millions of Muslims all over the world turn their face five times a day during their Prayers, and to which each one of them

endeavors to make Pilgrimage at least once in a lifetime. The place of worship in Islām, whether congregational or private, is kept meticulously clean. Everyone is expected to take his shoes off before entering such a place.

Visiting a Mosque

1. A mosque is a place of worship, therefore, it is forbidden to make any noise in it which might disturb worshippers in their supplications.
2. A mosque should be used only for the remembrance and worship of God and cognate purposes. Purely mundane activities should not be carried on in it.
3. When one enters a mosque, one should recite:

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اَللَّهُمَّ
اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

**bismillā hiṣṣalātu wassalāmu ‘alā rasūlillāhi
allāhummaghfirli dhunūbī waftahli abwāba raḥmatika**

In the name of Allāh, salutations to the Prophet of Allāh and peace be upon him. O Lord, forgive my sins and open for me the gates of Thy Mercy.

(Ibni Mājah Kitābul Masājid & Tirmidhī Abwābus-Ṣalāt)

When one leaves the mosque, one should recite:

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اَللَّهُمَّ

اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

**bismillā hiṣṣalātu wassalāmu ‘alā rasūlillāhi
allāhummaghfirli dhunūbi waftahli abwāba fadlika**

In the name of Allāh, salutations to the Prophet of Allāh and peace be upon him. O Lord, forgive my sins and open for me the gates of Thy Grace.

(Musnad Ahmad, Ḥaḍīth Fāṭimah binnat Rasūlullah^{sa}, Ibnī Mājah Kitābul Masājīd & Tirmidhī Kitābus-Ṣalāt)

4. As the Muslim Prayer involves prostration, hence it is essential that the floor of the mosque be kept absolutely clean. It is, therefore, forbidden to enter the Prayer Hall of the mosque with shoes on.
5. One should not pass in front of a worshipper when he is engaged in Prayer. However, if it becomes necessary to pass in front of the worshipper, one can do so after leaving such a distance in front of the worshipper that the worshipper is not distracted.
6. A mosque is not the property of an individual, so no one should be denied access to it for the purpose of worshipping the One True God.
7. A person should go to the mosque in clean and decent clothes.
8. A worshipper should not come running to the mosque even when the Prayer Service is about to commence. He should proceed calmly and join the service at the stage of his arrival and make up afterwards what he may have missed.
9. As the mosque is meant for Divine worship without any disturbance, no animals may enter it.

Prayer service (*Ṣalāt*) is preceded by *Wuḍūʾ*, *Adhān* and *Iqāmat*.

Wuḍūʾ (*Ablution*)

The word *wuḍūʾ* (Ablution) applies to washing some parts of the body preparatory to the performance of Prayer. This is a pre-requisite which must be fulfilled, otherwise the Prayer will not be considered valid.

The Holy Qurʾān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ
أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

*yā ayyuhalladhīna āmanū idhā qumtum ilaṣṣafāti faghsilū
wujūhakum wa aidiyakum ilal marāfiqi wamsahū bi
ruʾūsikum wa arjulakum ilal kaʾbain wa in kuntum junuban
fattahharū*

O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves *by bathing*. (5:7)

According to Ḥaḍrat ʿUthmān bin ʿAffān^{ra} the way in which the Holy Prophet^{sa} performed *wuḍūʾ* is as follows:

- i. The hands are washed to the wrists three times.
- ii. The mouth is rinsed with water three times.
- iii. The nostrils are cleansed three times by snuffing a little water into them and blowing the nose if necessary.
- iv. The complete face is washed with water three times.

- v. The right arm, and then the left, is washed from wrist to elbow.
- vi. The head is wiped over with wet hands, and the inner side of the ears wiped with the forefingers and the outer side with the thumb, that is called '*Massah*'.
- vii. Finally the feet are washed to the ankles, the right one first.

(*Bukhārī Kitābul wuḍū' Bābal wuḍū' thalāthan thalāthan*)

Before starting *wuḍū'* one should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismilla hirrahmā nirrahīm

In the name of Allāh, the Gracious, the Merciful

After performing the *wuḍū'*, the following should be recited:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ifaha illallāhu waḥdahū lā sharīkalahū wa ash
hadu anna muḥammadan 'abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

(*Muslim and Bukhārī*)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

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***allā-hummaj ‘alnī mi nattawwābīna waj‘alnī min almuta
tāhhirīn***

O Allāh make me of those who seek forgiveness and make me of those who are cleansed

(Kanzul ‘Ammāl Vol. 9, Kitābuṭ Ṭahhara Bāb Adhkārul Wuḍū’, Tirmidhī Abwābuṭ-Ṭahārat Bāb mā Yuqāla Ba’dal Wuḍū’)

While one may perform ablution before every Prayer, it becomes necessary only after passing the wind, after utilizing the rest room, after vomiting, or bleeding occurs and after one has been asleep. Acquiring the habit of *wuḍū’* not only fulfills the religious injunction, it also helps you maintain habitual cleanliness and self discipline.

In case socks are put on after the ablution is made, then during the next twenty-four hours (for seventy two hours while traveling), it is enough to pass wet fingers over them in making an ablution instead of having to wash the feet each time, provided the socks have not been taken off during this time.

The Promised Messiah and Mahdī^{as} says about *wuḍū’*:

"It is mentioned in the Islāmic literature that *wuḍū’* is a means of purifying a man of his sins. This actually means that even the minor commandments of God are of great value and we can get our sins forgiven by acting upon them."

(Nūrul Qur’ān, Part II)

In the case of illness or non-availability of water, there is a simple substitute for ablution which is called *Tayammum*.

Tayammum

If no water is available, a clean surface may be substituted. The hands are passed over the dust, and then passed over face and arms. This is called *Tayammum*.

One should pat a clean dusty solid surface with open palms of both

hands, then make a motion with both hands, passing them first over the face and then the back of each hand, successively, as if one is washing them. This is only a token ablution to remind one that whenever possible, proper ablution should be performed. *Tayyammum* is good for one Prayer and must be renewed before each Prayer. However, if water is available it is necessary to do *Wuḍūʾ*.

The Holy Qurʾān says:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ
أَيْدِيكُمْ مِنْهُ

*falam tajidū māʾan fa tayammamū ṣaʿīdan ṭayyiban famsaḥū
biwujūhikum wa aidikumminhu*

And you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. (5:7)

Muʾadhdhin

The *Muʾadhdhin* is a person who calls the *Adhān* (Call to Prayer) at

the appointed times of Prayers. He stands with his face towards the *Kaʿbah* and with both hands raised and touching the lobes of the ears, calls out aloud the words of the *Adhān*. Any worshipper may perform this duty but in some mosques a person with a loud and melodious voice is appointed for the purpose. Calling the *Adhān* is a meritorious act.

Adhān (*The Call for Prayer*)

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اَللّٰهُ اَكْبَرُ . اَللّٰهُ اَكْبَرُ . اَللّٰهُ اَكْبَرُ . اَللّٰهُ اَكْبَرُ

allāhu akbar, allāhu akbar, allāhu akbar, allāhu akbar

Allāh is the Greatest of all, Allāh is the Greatest of all
Allāh is the Greatest of all, Allāh is the Greatest of all

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ . اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

ash hadu allā ilāha illallāh, ash hadu allā ilāha illallāh

I bear witness that there is none worthy of worship except Allāh
I bear witness that there is none worthy of worship except Allāh

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

ash hadu anna muḥammadar rasūlullāh

I bear witness that Muḥammad is the Messenger of Allāh

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

ash hadu anna muḥammadar rasūlullāh

I bear witness that Muḥammad is the Messenger of Allāh

حَيَّ عَلَى الصَّلَاةِ . حَيَّ عَلَى الصَّلَاةِ

hayya ‘alassaḥalāh,

hayya ‘alassaḥalāh

Come to prayer,

Come to prayer

حَيِّ عَلَى الْفَلَاحِ . حَيِّ عَلَى الْفَلَاحِ

ḥayya ‘alalfalah

ḥayya ‘alalfalah

Come to prosperity,

Come to prosperity

اَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ

allāhu akbar

allāhu akbar

Allāh is the Greatest of all, Allāh is the Greatest of all

لَا اِلٰهَ اِلَّا اللّٰهُ

la ilāha illallāh

There is none worthy of worship except Allāh

In the call to the Morning Prayer after:

حَيِّ عَلَى الْفَلَاحِ

ḥayya ‘alalfalah

Come to prosperity

The following phrase is added twice:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

aṣṣalātu khairummi nannaum

Prayer is better than sleep

(*Nisā'ī Kitābul Adhān, Bābul Adhān fil Safr vol. 1, p74; Abū Dā'ūd*)

After the *Adhān*, the *Mu'adhdhin* and others listening to the *Adhān* should recite the following prayer as stated by the Holy Prophet^{sa}:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ : اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَ
الصَّلَاةُ الْقَائِمَةُ أَوْ مُحَمَّدًا أَوْ لَوْسِيلَةً وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
مَحْمُودًا الَّذِي وَعَدْتَهُ • حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ -

'an jābiribini 'abdillāh^{ra} 'anna rasūlallāhi^{sa} qāla: man qāla hīna
yasma 'unnidā'a: "allāhumma rabba hādhi hidda'wa tittā
ammati waṣṣalātil qā'imati āti muḥammada nil wasīlata wal
faḍīlata wab'ath hu maqāmammahmūda nilladhī wa 'attahū"
hallat lahū shafā'ati yaumal qiyāmati

Jābir bin 'Abdullāh^{ra} narrated: The Holy Prophet^{sa} said: For the one who listens to the adhān and recites: "O Allāh! The Lord of this perfect call and of the Prayer to be offered! Bestow on Muḥammad the means, the superiority, and the high dignity, and elevate him to the most exalted rank which thou hast promised him." Intercession by me will be permitted for him on the Day of Resurrection.

There is a short interval between the Call to Prayer and the Prayer service, which gives the worshippers time to prepare for the service, to proceed to the mosque, offer some optional Prayers and to spend time in the remembrance of Allāh. The service is led by one of the congregation, preferably the one who possesses the best understanding of the Holy Qur’ān. There is no priesthood or anything corresponding to ordination or taking Holy Orders in Islām. Every Muslim is, or should be competent to lead a congregation in the Prayer service. Everyone is expected to acquaint with the rudiments of the faith, its doctrines and teaching. Women can lead Prayer for women only.

Iqāmat

When the Prayer service is about to commence, and the *Imām* (The person who leads the Prayer) stands in his place in front of the congregation, the *Mu’adhdhin* repeats the *Iqāmat*, i.e., Call to Prayer is repeated in a low tone, with the addition of the following words:

قَدْ قَامَتِ الصَّلَاةُ ط

qad qāmatiṣṣalāh

Prayer is ready

The sentences of the Adhān are repeated once and qad qāmatiṣṣalāh is recited twice after saying ḥayya ‘alalfalāh. This is known as Iqāmat.

(Musnad Aḥmad, p 2/87)

Welcome to Ahmadiyyat, The True Islām

A tradition of the Holy Prophet^{sa} explains *Iqāmat* as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ مَثْنَى مَثْنَى وَ الْإِقَامَةُ وَاحِدَةً غَيْرَ أَنَّ الْمُؤَذِّنَ كَانَ إِذَا
قَالَ : قَدْ قَامَتِ الصَّلَاةُ ، قَالَ : قَدْ قَامَتِ الصَّلَاةُ مَرَّتَيْنِ -

‘anibni ‘umara^{ra} qāla kānal adhānu ‘ala ‘ahdi rasūlillāhi^{sa}
mathnā mathnā wal iqāmatu wāḥidatan ghaira ’annal
mu’adhdhina kāna idhā qāla: qad qāmatisslātu, qāla: qad
qāmatisslātu marrataini

Ibni ‘Umar^{ra} states that in the time of the Messenger of Allāh^{sa}, (sentences of) the *Adhān* used to be repeated twice, and those of the *Iqāmah* only once. However, the *Mu’adhdhin* used to say the following twice:

قَدْ قَامَتِ الصَّلَاةُ (Prayer is ready).

(*Musnad Ahmad*, p 2/87)

Imām

The duties of an *Imām* are to lead the Prayers, to deliver a sermon on Fridays and on religious festival occasions. He also conducts Funeral Prayers and performs marriage ceremonies. The *Imām* is also responsible for the religious education of the community, especially the children. The office of *Imām* carries great respect and high responsibility. Great importance is attached to following the *Imām* in the observance of Prayers.

Daily Prayers

In every religion Prayer is regarded as the pivot on which rests man's Communion with God. God prescribed Prayer as the second pillar of His everlasting religion Islām.

Of all religious obligations, Islām has laid the greatest emphasis on the institution of Prayer (*Ṣalāt*). It is enjoined upon every Muslim to Pray five times a day. Besides the five obligatory Prayers, there are other types of Prayers which are optional.

Ṣalāt or Prayer, consists of various postures, i.e. Standing called *Qiyām*, Bowing down called *Rukūʿ*, Prostration called *Sajdah* and Sitting called *Qaʿdah*. During each posture prescribed, phrases are to be recited. As these phrases are in Arabic, every Muslim is required not only to memorize these verses but also to know their meaning so that the worshipper knows what he is saying to his Lord during the Prayer.

Prayers, in the prescribed manner is obligatory upon every adult Muslim of sound mind. As far as children are concerned, it is not obligatory on them until they come of age. However, it requires continuous effort and persuasion to get them to the stage where they start offering their Prayers regularly in the manner prescribed for the Prayer. Proper training and education is therefore necessary for children. It is for this reason that the Holy Prophet has directed that when children reach the

age of seven, parents should urge them to be regular in their Prayers and when they reach the age of ten, they must be admonished if they fail to

Welcome to Ahmadiyyat, The True Islām
offer their Prayers regularly. (Abū Dā'ūd, Kitābus-Ṣalāt)

(Ṣalāt,: The Muslim Prayer Book, Islām International Publications, London, UK, pp 1-2)

Prayer is regarded as a means of establishing communion with God Almighty. According to the Holy Prophet^{sa} Prayer is the highest form of Divine worship. Prayer also teaches brotherhood and obedience.

The Holy Qur'ān directs:

فَاقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

***fa aqimuṣṣalāta innaṣṣalāta kānat 'alal mu'minīna kitā
bammauqūta***

Then observe Prayer *in the prescribed form*; verily Prayer is enjoined on the believers *to be performed* at prescribed times (4:104)

The Holy Qur'ān further says about Prayer:

وَاقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

wa aqimiṣṣalah innaṣṣalāta tanhā 'anil fahshā'i wal munkar

And observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil. (29:46)

Worship means total obedience to the command of Allāh. The institution of Islāmīc Prayer is rich in so many profound lessons, as are not found even fractionally in other religions. Islām enjoins both congregational and individual Prayer. In the Mosque the Prayers are usually offered in congregation. The congregational Prayers are held in a manner which are well organized and meaningful.

The importance of offering Prayers in congregation is stated in the following tradition of the Holy Prophet^{sa} :

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : صَلَاةُ
الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَ عَشْرِينَ دَرَجَةً

‘anibni ‘umara^{ra} ‘anhumā anna rasulallāhi^{sa} qāla: ṣalātul
jamā‘ati afḍalu min ṣalātil fazzi bi sab‘ñwwa ‘ishrīna
darajatan.

Ḥaḍrat Ibn ‘Umar^{ra} relates that the Holy Prophet^{sa} said: Prayer with the
congregation is twenty seven times more beneficent than Prayer
performed by oneself.

(Bukhārī and Muslim)

Like congregational Prayers, individual Prayers are also highly emphasized. In congregational Prayers, society pays homage to God collectively and openly. In individual Prayers, emphasis is laid on privacy, and there should be no effort to display such Prayers to anyone. Similarly, the late night voluntary Prayer (*Tahajjud Prayer*, which is described later on) is performed in perfect privacy. Members of the same house try to find their own niches, and even husband and wife try to say their Prayer separately, so that communion with God becomes a highly personal affair.

As far as the contents of the Prayer go, whether the Prayer is offered individually or in congregation, they are of two types:

1. A formal routine recitation of the verses of the Qur’ān and other prayers, which are done in the language of the Qur’ān, which is Arabic. All worshippers are expected to know the meaning of what they are reciting, otherwise they will deprive themselves of the immense benefit which they may draw from the meaningful recitation.
2. To the second category belong individual prayers in one's

Welcome to Ahmadiyyat, The True Islām

own language, in which one is free to beg as he pleases during the individual or congregational Prayers. Many a school of jurisprudence disallow prayers in one's own language during the Prayer. However, they do appreciate the need for private and personal prayers, so they suggest praying in one's own language after the formal Prayer has ended and not during its course. We, the Aḥmadi^{as} Muslims, use the option of praying to God in one's own language as one pleases during the formal Prayer.

(An Elementary Study of Islām, Ḥaḍrat Mirzā Tāhir Aḥmad, Islām International Publications, London, UK, pp 34-36)

Ḥaḍrat Promised Messiah and Mahdi^{as} has advised that one should pray to God Almighty during the Prayer in one's own language as praying in one's own language brings humility and fervor.

(Malfūzāt, Vol. 9, p 55)

Islāmic Prayer thus plays an important role in the life of a Muslim, and in the spiritual and moral upbringing of the individual.

Types of Prayers

The prescribed Prayer has three parts: *Fard*, *Sunnah*, and *Nawāfil*. *Fard* and *Sunnah* are obligatory Prayers while *Nawāfil* are voluntary Prayers.

a) Obligatory Prayers

Fard: These are enjoined by Allāh.

Sunnah: These were offered regularly by the Holy Prophet^{sa} in addition to *Fard* Prayers, and he

enjoined all Muslims to offer these.

The *Fard* Prayers should be offered in congregation with an *Imām* leading the Prayers, preferably in a mosque.

The following Prayers are regarded as *Wājib* (necessary) Prayers:

- i. Three *Rakʿāt* of *Vitr*.
- ii. Two *Rakʿāt* of *ʿĪdul fiṭr* and two *Rakʿāt* of *ʿĪdul aḍḥiyya*.
- iii. Two *Rakʿāt* offered while performing the *Ṭawāf* of the *Kaʿbah*.

If a person misses these Prayers intentionally, he is deemed to have committed a sin. However, if he misses a *Wājib* Prayer unintentionally, e.g., through forgetfulness, he is not required to offer it as a *Qaḍā* Prayer. *Qaḍā* means offering a missed Prayer.

(Ṣalāt: A Muslim Prayer Book, Islām International Publications Ltd., London, UK, p 49)

Number of Rakʿāt in Each Obligatory Prayer

Each Prayer Service is made up of a number of *Rakʿāt*. A *Rakʿāt* is a series of postures from standing to prostration. The number of *Rakʿāt* for the five daily Prayers are as follows:

Fajr - Two *Rakʿāt* of *Sunnah* followed by two *Rakʿāt* *Fard*

Zuhr - Four *Rakʿāt* of *Sunnah* followed by four *Rakʿāt* *Fard*, and two additional *Rakʿāt* of *Sunnah*.

ʿAsr - Four *Rakʿāt* *Fard*.

Maghrib - Three *Rakʿāt* *Fard* followed by two *Rakʿāt* of *Sunnah*.

ʿIshāʾ - Four *Rakʿāt* *Fard* followed by two *Rakʿāt* of

Welcome to Ahmadiyyat, The True Islām

Sunnah, and three *Rak‘āt* of *Vitr*.

Friday is the holy day for Muslims. They worship with a congregational service held at time of *Zuhr* Prayer. The Service involves deliverance of a sermon (*Khutbah*) by the *Imām*. This is known as *Jumu‘ah* Prayer. The *Jumu‘ah* Prayer service is described in detail later on.

Timings of the Prayers

God Almighty says in the Holy Qur‘ān:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ

aqimiṣṣalāta li dūlū kishshamsi ilā ghasa qillaili wa qur‘ānal fajr

Observe Prayer at the declining and paling of the sun on to the darkness of the night. (17:79)

For each of the five obligatory Prayers, there is an appointed time fixed in relation to the sun's position.

Fajr: The time of the *Fajr* or morning Prayer begins with dawn and ends before sunrise. Optional Prayers are not recommended between *Fajr* Prayer and sunrise.

Zuhr: The time of the *Zuhr* or middle of the day Prayer, begins after the sun has crossed the Zenith point and has begun to decline.

‘Aṣr: The time of the *‘Aṣr* Prayer is when the sun has further advanced in decline and reaches a point nearly halfway between the beginning of decline and sunset, which we may call late afternoon, but not very late. It ends up quite some time before

sunset, when the sunlight has paled. Although, it is not entirely forbidden to say the ‘*Aṣr*’ Prayer that late in the day, it is most certainly preferred that it be offered before daylight has started fading out while the sun is still above the horizon by a good measure.

Maghrib: The Maghrib Prayer begins immediately after the sun has set. It lasts until dusk. But the word dusk is differently understood by the different Schools of Jurists. According to *Fiqh Ahmadiyya* the word dusk means the time when the redness in the Western Horizon disappears. Thus, *Maghrib* Prayer time period is slightly less than one and a half an hour.

‘Ishā’: All Schools of Jurisprudence agree that the time for ‘*Ishā*’ Prayer begins when dusk has finally disappeared, giving way to the darkness of night. According to most, this period lasts till midnight but some even extend it beyond midnight till one retires for sleep.

The Prayers should be performed at their appropriate time and preferably in congregation. It is very strongly advised and preferred that Prayers should be generally offered at the beginning of their respective times and should not be delayed until the time is about to run out. However, if it is impossible for the afternoon Prayer to be offered at its proper time, it is permissible to combine the *Zuhr* and ‘*Aṣr*’ Prayers. The *Maghrib* and ‘*Ishā*’ Prayers may also be combined if necessary.

Forbidden Times For Prayers

It is to be remembered that at the time of sunrise, sunset and when the sun is at its zenith, it is forbidden to offer Prayers. Also, after the ‘*Aṣr*’ Prayer has been performed, no optional Prayer should be offered between that time and the time of sunset. Likewise, after the *Fajr* Prayer has been performed, no optional Prayer should be offered between that time and the time of the rising of sun.

Offering Prayer While on Journey

When someone is on journey, he should offer shortened (*Qaṣr*) Prayers.

- i. If the stay is 14 days or less, it is considered as a journey.
- ii. If the destination is one's own property, parents' residence, in-laws' residence, Mecca or Medina, then one must perform complete Prayer.
- iii. If someone is in transit to or from any one of the above places, he should offer the *Qaṣr* Prayers.
- iv. If the *Imām* offers complete Prayers, then one must also follow the *Imām*, even if one is a traveler.
- v. *Fajr* Prayer is never shortened even when on journey. One must perform two *Rak‘āt Sunnah* and two *Rak‘āt Fard*.
- vi. For Friday Prayers, a person on journey must not skip the four *Rak‘āt* of *Sunnah* which are offered before the beginning of the Friday Sermon. These *Sunnah* must be offered even if the *Zuḥr* and ‘*Aṣr*’ Prayers are to be combined. If the Friday Sermon has started, then one should offer two *Rak‘āt Sunnah* instead of usual four *Rak‘āt Sunnah*.

If a person is traveling by any means of transportation which precludes his standing up for Prayer, nor he can get off from the vehicle, he can offer his prayer while seated and the condition of facing towards the *Qibla* would not be mandatory in this situation. He should face in the direction in which the mount, vehicle, boat or airplane, etc., is moving, if possible.

If travelers are offering their congregational Prayer behind an *Imām* who is a local inhabitant, they have to follow the *Imām* and offer four *Rak'āt* for *Zuhr*, '*Asr* and '*Ishā*' Prayers. The rule of concession would not apply in that case. But if the person leading the Prayer, i.e. the *Imām*, is a traveler, then he will shorten his Prayer accordingly and the travelers in the congregation will also finish their Prayer with the *Imām*, while those who are not on a journey will stand up when the *Imām* has recited the salutations to mark the end of the Prayer and complete their Prayer:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

assalamu 'alaikum wa rahmatullah

Peace be upon you and the mercy of God
(*Ṣalāt: The Muslim Prayer Book, Islām International
Publications, London, UK, pp 63-64*)

Pre-requisites and Conditions Regarding Offering of Prayers

Some pre-requisites and conditions exist regarding the offering of Prayers. They are as follows:

- i. **Determination of the Intention:** The intention to perform a Prayer must be made prior to the beginning of the Prayer.
- ii. The Prayer should be offered within the fixed time allotted

Welcome to Ahmadiyyat, The True Islām

for that particular Prayer. However, it should be remembered that if one fails to perform a Prayer in time due to some compelling reasons, that Prayer can be offered whenever one remembers it. However, it should not be offered at forbidden times.

- iii. One should be clean in body and, as far as possible, in mind and spirit also. Cleanliness here means:
 - a. The body should be clean from all filth.
 - b. If one has answered a call of nature and has been to the toilet, one should wash oneself properly so that all remnants of feces or urine have been properly washed away.
 - c. After conjugation, whether ejaculation has taken place or not or if ejaculation has taken place in whatever manner, for instance during sleep, cleanliness would mean not just washing oneself partially, but a full bath becomes essential.
 - d. A full bath is also essential for women after menstrual bleeding and after post-parturition bleeding (bleeding following childbirth).
- iv. The place and mat of Prayer must be neat and clean.
- v. The body must be properly covered during the Prayer.
- vi. *Qibla* Direction: All Muslims must face towards the *Ka'bah* while offering Prayers. *Qibla* means facing *Ka'bah* in Mecca, the first House of Worship built on earth.

(Ṣalāt: The Muslim Prayer Book, Islām International Publications, London, UK, pp 7-8)
- vii. As the *Imām* recites *Sūrah Fātiḥah* during the Prayer, the followers must also recite the *Sūrah Fātiḥah*. The recital

should be performed in low tone so that the neighboring worshippers are not disturbed. Care should be taken during the entire Prayer so as not to disturb other worshippers.

- viii. When the *Imām* recites a portion of the Holy Qur'ān after the recital of *Sūrah Fātiḥah*, the followers should not recite but listen to the recitation of the Holy Qur'ān.

(*Malfūzāt Vol. 9, p 436*)

According to most schools of Jurisprudence, men should cover their heads when offering *Ṣalāt* (Prayer). But the *Mālikīs* and a few others do not consider this necessary.

PRAYER (Arabic Part)

Niyyat (Determination of the Intention)

Before the commencement of Prayer, Iqāmat, the notice that the Prayer is about to start, is recited. After arranging themselves in rows behind the Imām, each worshipper should make his intention as to which type of Prayer, Fard, Sunnah or Nafl, etc., he is going to perform and how many Rak'āt. It is not necessary to make Niyyat by saying the words aloud. The mere mention in one's mind will suffice. After the Takbīr-i-Tahrīma one should recite the following prayer :

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَ مَا أَنَا
مِنَ الْمُشْرِكِينَ⁰

*wajjahtu wajhiya lilladhī fatarassamāwāti wal arḍa
ḥanīfañwwa mā anā minal mushrikīn*

Welcome to Ahmadiyyat, The True Islām

I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, and I am not one of those who associate partners with Him.

(Muslim Kitābus Ṣalāt Bābud Du‘ā’ fi Ṣalātil Laili wa Qiyāmah)

Beginning

The Prayer starts with Takbīr-i-Taḥrīma, i.e., the Imām raises both hands and says the following

اللَّهُ أَكْبَرُ

allāhu akbar

God is Great

Qiyām or Standing Upright

After saying Takbīr-i-Taḥrīma and reciting the above prayer, the following glorification called Thanā is recited individually in silence:

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَ لَا إِلَهَ
غَيْرُكَ

subḥāna kallāhumma wa bi ḥamdika wa tabāra kasmuka wa ta‘āla jadduka wa lā ilāha ghairuka

Holy art Thou O God and all praise is Thine and Blessed is Thy Name and exalted is Thy state and there is none worthy of worship except Thee

(Tirmidhī Kitābus-Ṣalāt)

The above glorification is followed by Atta‘awwudh, which is also

recited silently:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhu billāhi mi nashshaitā nirrajīm

I seek refuge with God from Satan the accursed

After Atta‘awwudh, Tasmiah is recited either silently or loudly, by the Imām. The congregation, however, recites it silently. Tasmiah is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

In the name of Allāh, the Gracious, the Merciful

The Imām then recites Sūrah Fātiḥah. In certain Prayers, e.g., Fajr, Maghrib, and ‘Ishā’ Prayers, the Imām recites Sūrah Fātiḥah loudly. When the Imām is reciting Sūrah Fātiḥah loudly, the other worshippers listen to this recitation while they also recite Sūrah Fātiḥah silently verse by verse. In Zuhṛ and ‘Aṣr Prayers, the Imām and other worshippers recite Sūrah Fātiḥah silently. At the end of Sūrah Fātiḥah, the worshippers say Āmin which means ‘O, Allāh accept our supplications.’

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ
الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

*alḥamdu lillāhi rabbil ‘ālamīn arraḥmā nirraḥīm māliki
yaumiddīn iyyāka na‘budu wa iyyāka nasta‘īn ihdi naṣṣirātal
mustaqīm ṣirātalladhīna an‘amta ‘alaihim ghairil maghdūbi
‘alaihim wa ladḍuā allīn*

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed *Thy* blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

Thereafter, the Imām recites a portion of the Holy Qur’ān, at least three verses or a short Chapter. For example (Sūrah Ikhḥās):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirraḥmā nirraḥīm

In the name of Allāh, the Gracious, the Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

*qul howallāhu aḥad allāhuṣṣamad lam yalid wa lam yū lad
wa lam ya kullahū kufuwan aḥad*

Say, 'He is Allāh, the One; 'Allāh, the Independent and Besought of All. 'He begets not, nor is He begotten; 'And there is none like unto Him.' (112:2-5)

When the Imām is reciting a portion of the Holy Qur’ān, the worshippers are required to listen to it silently. The Holy Qur’ān says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٥

wa idhā qurī'al qur'ānu fastami'ū lahū wa anṣitū la'allakum turhamūn

When the Qur'ān is recited, listen carefully to it in silence, that you may be shown mercy (7:205)

Rukū' or Bowing

At the end of the recitation, the Imām goes from the Standing position to the Bowing position, Rukū', by calling out Allāhu Akbar. The other worshippers follow him into the Bowing position. In the Bowing posture the following Tasbīḥ should be individually recited silently, three times or more in odd numbers.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbi yal'azīm

Holy is my Lord, the Great

(Tirmidhī Kitābuṣ-Ṣalāt)

Standing Upright Again

The Imām then straightens up and stands with his arms by his sides. When he initiates this movement, he recites Tasmī' loudly which is as follows:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Welcome to Ahmadiyyat, The True Islām

sami‘allā huliman ḥamidah

God hears him who praises Him

In response, the congregation follows the Imām and changes posture as well and recites the following which is called Tahmīd:

رَبَّنَا وَلَكَ الْحَمْدُ ۖ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

rabbāna walakal ḥamd ḥamdan kathiran ṭayyiban mubarakan fih

Our Lord, Thine is the praise, the praise which is bountiful, pure and blessed.

(Bukhārī Kitābuṣ-Ṣaḥīḥ Bāb Faḍl Allāhumma rabbanā lakal ḥamd)

This position of standing erect after the Rukū‘ is called Qauma and it ends with the recitation of Tahmīd. Then the Imām says Allāhu Akbar loudly again and leads the congregation into the prostration position called Sajdah. In this posture the Tasbeḥ given below should be recited silently three times at least.

Sajdah or Prostration

سُبْحَانَ رَبِّيَ الْأَعْلَى

subḥāna rabbi yal a‘lā

Holy is my Lord, the Most High

(Tirmidhī Kitābuṣ-Ṣaḥīḥ)

(Recitation of verses of the Holy Qur‘ān and invoking Durūd Sharīf during the Sajdah are prohibited).

Sitting Posture

The Imām then says Allāhu Akbar again, at which he and the congregation raise their heads and then hands from the ground and go to the sitting position called Jilsa. In this position, the following supplication is recited silently.

رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَاعْفِنِيْ وَاجْبُرْنِيْ وَارْزُقْنِيْ
وَارْفَعْنِيْ

*rabbighfirli warḥamni wahdini wa ʿafini wajburni warzuqni
warfaʿni*

O God, forgive me and have mercy on me and guide me and grant me security and make good my shortcomings and provide for me and raise me up.

(Muslim Kitābudhdhikr wadduʿā Bāb faḍluttashīl wadduʿā; Ibnī Mājah Aṣ-Ṣalawāt & Hākim Vol. 1S,262,271)

Second Sajdah or Prostration

After the sitting position (Jilsa), the Imām leads the congregation into a second Prostration by saying Allāhu Akbar and, once again the following Tasbīh is recited three times or, if more, in odd numbers:

سُبْحَانَ رَبِّيَ الْأَعْلَى

subḥāna rabbi yal aʿlā

Holy is my Lord, the Most High

In every Rakʿat there are always two Prostrations. At the end of the

Welcome to Ahmadiyyat, The True Islām
second Prostration, one Rak‘at of Prayer is completed.

Second Sitting Posture (Second and the last Rak‘at)

After saying Allāhu Akbar once again, the Imām leads the congregation into the Standing posture to commence the second Rak‘at which is offered exactly as the first Rak‘at. In the second Rak‘at after Prostration, the Imām sits down in the same manner as he sat in the position called Jilsa. This sitting position, at the end of the second Rak‘at is called Qa‘dah. During this position Attashshahud is recited silently, which is as follows:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط
شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

*atta hiyyātu lillāhi waṣṣalawātu wattayyibātu assalāmu ‘alaika
ayyu hannabiyyu wa rahmatullāhi wa barakātuhū assalāmu
‘alainā wa ‘alā ‘ibādillāhi ḥiṣṣāliḥīn ash hadu allā ilāha ilallāhu
wa ash hadu anna muḥammadan ‘abduhū wa rasūluh*

All Salutations are due to Allāh and all Prayers and all things pure. Peace be upon thee, O Prophet, and the mercy of Allāh and His Blessings; and peace be upon us and on all righteous servants of Allāh. I bear witness

that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His Servant and Messenger

(Bukhāri Kitābuṣ-Ṣalāt)

It should be noted that while reciting Attashshahud, when the worshipper reaches the phrase Ash hadu allā ilāha ilallāhu, he should raise the forefinger of his right hand and should drop it back as soon as he has recited it. After reciting, Attashshahud, the invocation of blessings on the

Holy Prophet^{sa} called Durūd and some other prayers are recited silently.

Durūd Sharīf

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى اِلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
اِبْرَاهِيْمَ وَ عَلَى اِلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*allāhumma ṣalli ‘alā muḥammadin wa ‘alā āli muḥammadin
kamā ṣallaita ‘alā ibrahīma wa ‘alā āli ibrahīma innaka
ḥamīddummajīd*

Bless O Allāh, Muḥammad and the people of Muḥammad as Thou didst
bless Abraham and the people of Abraham Thou art indeed the
Praiseworthy, the Glorious.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى اِلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرَاهِيْمَ وَ عَلَى اِلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*allāhumma bārik ‘alā muḥammadin wa alā āli muḥammadin
kamā bārakta ‘alā ibrahīma wa ‘alā āli ibrahīma innaka
ḥamīddummajīd*

Prosper O Allāh, Muḥammad and the people of Muḥammad as Thou
didst prosper Abraham and the people of Abraham Thou art indeed the
Praiseworthy, the Glorious.

(Bukhārī Kitābul Anbi’yā)

The invocation *Durūd* is followed by some prayers such as:

Welcome to Ahmadiyyat, The True Islām

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ط

rabbanā ātinā fiddunyā ḥasanatañwwa fil ākhirāti ḥasana tañwwa qinā ‘adhābannār

Our Lord grant us good in this world as well as good in the Hereafter, and protect us from the torment of the Fire. (2:202)

(Bukhārī Kitābud D'awāt)

After reciting one or more prayers, the Imām turns his face towards the right and says the following:

Salutations

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

assalamu ‘alaikum wa rahmatullah

Peace be upon you and the mercy of God

Then, the Imām turns his face towards the left and repeats the following to mark the end of the Prayer:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

assalamu ‘alaikum wa rahmatullah

Peace be upon you and the mercy of God

Vitr Prayer

Three *Rak‘āt* of *Vitr* Prayer are performed after the two *Rak‘āt* of *Sunnah* of ‘*Ishā*’ Prayer. However, if one intends to get up for *Tahajjud* Prayer then the *Vitr* Prayer is usually offered after offering the *Tahajjud*

Prayer.

- i. *Vitr* is the same Prayer except that one finishes the last *Rak‘at* with the following Prayer which is called *Du‘ā-i-Qunūt* in Arabic:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَ نَسْتَغْفِرُكَ وَ نُوْ مِنْ بِكَ وَ نَتَوَكَّلُ
عَلَيْكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ
وَ نَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ
نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَخْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَ نَخْشٰى
عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفّٰرِ مُلْحِقٌ ط

*allāhumma innā nasta‘īnuka wa nastaghfiruka wa
nu‘minubika wa natawakkalu ‘alaika wa nuthni‘alaikal
khaira wa nashkuruka wa lā nakfuruka wa nakhla‘u wa
natruka ma‘nyyafjuruk allāhumma iyyāka na‘budu walaka
nuṣallī wa nasjudu wa ilaika nas‘ā wa nahfidu wa narjū
rahmataka wa nakhshā ‘adhābakainna ‘adhābaka bil
kuffāri mulhiq*

Allāh! we beseech Your help and ask Your forgiveness and believe in You and trust in You and praise You in the best manner; and we thank You and we are not ungrateful to You, and we cast off and forsake him who disobeys You. O Allāh! You alone do we serve and to You alone do we pray and we prostrate ourselves; and we rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.

(*Baihaqī* Vol. 2, p 210; *Sharah al-Sunnatul Imām Najvī*, Vol 3, p 131, & *Tuhfatul Fuqhā, Bābul Ṣalātul Vitr*, p 372/1, Published in Damascus)

- ii. *Vitr* may be offered in combination of three *Rak‘āt* simultaneously or broken into two *Rak‘āt*, then followed by one *Rak‘at*. Holy Prophet^{sa} and Promised Messiah^{as} used to offer their *Vitr* Prayer as two *Rak‘āt* followed by one *Rak‘at*.
- iii. When *Vitr* are offered as two *Rak‘āt* followed by one *Rak‘at*, then for the third "One" *Rak‘at*, one does not need to recite the *Thanā* (*Subhāna kalla humma*)
- iv. *Vitr* Prayer can be offered after completing the *Sunnah* for ‘*Ishā*’ Prayer or can be offered with *Tahajjud* Prayers.
- v. If *Vitr* have been offered with ‘*Ishā*’, then one may simply offer the *Tahajjud* Prayer in the late part of the night.

FRIDAY PRAYER SERVICE (ṢALĀTUL JUMU‘AH)

Friday is a special day for Muslims. The Holy Qur’ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ⁰

***yā ayyuhalladhina āmanū idhā nūdiya liṣṣalāti miñyyaumil
jumu‘ati fas‘au ilā dhikrillāhi wa dharul bai‘ dhālikum
khairullakum in kuntum ta‘lamūn***

O Ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off *all* business. That is better for you, if you only knew. (62:10)

Muslims have been enjoined to be particularly careful about the obligatory Friday Prayer. The Holy Prophet^{sa} is reported to have said:

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا
يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطُّهْرِ
وَيُدْهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبٍ بَيْنَتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ
بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا
غُفِرَ لَهُ، مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى -

an salmānal fārisī^{ra} qāla: qālannabiyyu^{sa} : lā yaghtasilu rajulun
yaumul jumu ‘ati wa yata ṭahharu mastatā ‘a minattuhri wa
yudahhinu min duhnihi ‘au yamassu min ṭībi baitihi thumma
yakhruju falā yufarriqu bainathnaini thumma yuṣallī mā
kutiba lahū thumma yunṣitu idhā takallamal imāmu illa
ghufira lahū mā bainahu wa bainal jumu ‘atil ukhra

Salmān Farisī^{ra} relates that the Holy Prophet^{sa} said: 'He who takes bath on Friday, uses perfume, comes to Friday Service and does not intrude between two persons already seated, offers the Prayers and listens quietly when the Imām stands up for sermon, will have his sins forgiven between that Friday and the next.'

(Bukhārī)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضَرُورَةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ -

‘an jābirin ‘abdillāhi^{ra} qāla qāla rasūlullāh^{sa} man tarakal jumu‘ati thalāthan min ghairi ḍurūratin ṭaba ‘allāha ‘alā qalbihi

Ḥaḍrat Jābir ibn ‘Abdullāh^{ra} narrates that the Holy Prophet^{sa} stated: 'Anyone who misses three consecutive Friday Prayers without a genuine reason, God Almighty puts a seal on that person's heart.'

(Sunun ibni Mājah)

Friday is the holy day for Muslim worship, with a congregational service held at time of *Zuḥr* Prayer. The *Imām* delivers a sermon (*Khutbah*), and then two *Rak‘āt* Prayer is offered in congregation. This is known as *Jumu‘ah* Prayer. The recitation of the Qur’ānic verse is loud. There are two *Adhāns*, the first is just like that of *Zuḥr* and the second one is just before the *Imām* stands to deliver the sermon. The sermon consists of two parts. In the first, the *Imām* addresses the Muslims in the local language. When he finishes his first sermon, he sits down for a moment and then stands up and reads the second part, the *Khutbah Thāniyya*, in Arabic language, as follows:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ^ط وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ^ط عِبَادَ اللَّهِ رَحِمَكُمُ اللَّهُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

وَإِيتَاءِ ذِي الْقُرْبَىٰ وَ يَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم
لَعَلَّكُمْ تَذَكَّرُونَ ٥ أذْكُرُوا اللَّهَ يَذْكُرْكُمْ وَادْعُوهُ يَسْتَجِبْ لَكُمْ
وَلَذِكْرُ اللَّهِ أَكْبَرُ ط -

*Alḥamdulillāhi naḥmaduhū wa nastaʿīnuhū wanastaghfiruhū
wa nuʿminubihi wa natawakkalu ʿalaih wa naʿūdhubillāhi min
shurūri anfusinā wa min sayyi ʿāti aʿmālinā maʿnyyahdi ḥillāhu
faʿla muḍilla lahū wa maʿnyyudḥilhu faʿla ḥādiyālah wa nash hadu
alla ifaha illallāhu waḥdahū fa sharīkalahū wa nash hadu anna
muḥammadan ʿabduhū wa rasūluh ʾibādallah raḥimakumullāh
innallāha yaʿmaru bilʿadli wal iḥsāni wa ʾifāʾi dhilqurbā wa
yanhā ʾanilfaḥshāʾi walmunkari walbaghyi ya ʾiuzukum la
ʾallakum tadhakkarūn udhkurullāha yadhkurkum wadʿūhu
yastajiblakum wala dhikrullāhi akbar.*

All praise is due to Allāh, we laud Him, we beseech help from Him and ask His protection; we confide in Him, we trust Him alone and we seek Allāh's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allāh guides on the right path, none can misguide him; and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped except Allāh. He is Alone, and has no partner. We bear witness that Muḥammad is His Servant and Messenger. O Servants of Allāh! may Allāh be merciful to you! Verily, Allāh commands you to act with justice, to confer benefits upon each other and to do good to others as one does to one's kindred and forbids evil which pertain to your own selves and evils which affect others and prohibits revolt against a lawful authority. He warns you against being unmindful. You remember Allāh; He too will remember you; call Him and He will make a response to your call. And verily Divine remembrance is the highest virtue.

(Abū Dāʿūd Kitābuṣ-Ṣalāt Bāburrajal Yakhtab ʾalā Qaus p 156/1)

Welcome to Ahmadiyyat, The True Islām

Attendance in the Friday Prayer is obligatory for Muslim men, and women should attend whenever they are able to do so.

- i. Before attending *Jumu‘ah* Prayers, A Muslim should follow the *Sunnah* of the Holy Prophet^{sa} and take a complete bath, put on clean clothes, use perfume and avoid taking odorous food. After *Jumu‘ah* Prayer, Muslims may go back to their businesses.
- ii. Four *Rak‘āt* of *Sunnah* are to be offered before the Friday Sermon starts, even if *Zuḥr* and *‘Aṣr* Prayers are to be combined, or while in journey.
- iii. If one joins when the sermon has already started, then two *Rak‘āt* of *Sunnah* should be offered instead of the compulsory four *Rak‘āt*.
- iv. If one joins when the sermon has finished, then join the congregational Prayers and offer two *Rak‘āt* at the end of the *Jumu‘ah* Prayer. If *‘Aṣr* Prayer is going to be combined, then one needs not to offer any 'make-up' *Sunnah* to compensate the missed *Sunnah*.
- v. There are two *Adhāns* for the Friday Prayer. The additional *Adhān* was introduced by Ḥaḍrat ‘Uthmān^{ra}.
- vi. A minimum of three people are required to have the Friday (*Jumu‘ah*) Prayers. However, if there are only two people, for that also Ḥaḍrat Promised Messiah and Mahdī^{as} has given permission of saying the *Jumu‘ah* Prayer.
(*Malfūzāt*, Vol. 9, p 214)
- vii. While the sermon is being delivered, talking or even playing with objects as small as a thorn have been disliked by the Holy Prophet^{sa}.

عَنْ أَوْسِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَاکْثُرُوا عَلَيَّ مِنْ
الصَّلَاةِ فِيهِ ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ -

an ausibni ausin^{ra} qāla qāla rasulullāhi^{sa} : inna min afdali
ayyāmikum yaumal Jumu‘ati fa akthirū ‘alayya
minaṣṣalāti fihi, fa inna ṣalātakum m‘arūḍatun ‘alayya

Aus ibn Aus^{ra} relates that the Holy Prophet^{sa} said: The best of
your days is Friday, then invoke blessings upon me frequently on
that day, for your invocation is conveyed to me.

(Abū Dā‘ūd Kitābuṣ-Ṣalāt Bāb Tafi‘ Abwābul Jumu‘ah)

Sujūdus-Sahv (Prostrations of Condonement)

If a person commits a mistake during Prayer, which affects the
validity of the Prayer, e.g., if he is in doubt whether he has offered the
prescribed number of *Rak‘āt*, the Prostrations of condonement are
necessary.

The Prostrations are offered after the recitation of *Attashshahud*,
and *Durūd*, and other prescribed prayers in the final *Qa‘dah* of the Prayer.
Thus after saying *Allāhu akbar*, two prostrations are performed, in which
subhāna rabbi yal a‘lā is recited, then the *Imām* reverts back to *Qa‘dah*
position and says *Assalāmu ‘alaikum wa raḥmatullāh* turning his face
towards the right and then towards the left, to mark end of the Prayer.

If the *Imām* commits such a mistake which can be condoned by the
Prostrations, then the whole congregation have to perform those
Prostrations of condonement. However, if one of the followers commits a
mistake while following the *Imām*, he is not required to perform the
Prostrations of condonement.

If there is a doubt as to how many *Rakʿāt* have been performed, then one should observe the rule of certainty, i.e., if the doubt is whether one has offered three or four *Rakʿāt*, for instance, one should offer the fourth *Rakʿāt* to be on the safe side though one might have offered it before.

(*Ṣalāt: The Muslim Prayer Book*, Islām International Publications, London, UK, pp 62-63)

b) Voluntary Prayers

Nawāfil

In addition to the obligatory Prayers, Muslims may offer voluntary Prayers. These additional *Rakʿāt* of Prayer apart from *Farḍ* and *Sunnah Rakʿāt* are called *Nawāfil* Prayers or *Nafal*. Those who voluntarily offer *Nawāfil* Prayers reap the benefits of Allāh's favors.

Nawāfil Prayers are as follows:

1. Eight *Rakʿāt* of *Tahajjud*.
2. Two *Rakʿāt* after the two *Rakʿāt* of *Sunnah* at the end of *Zuhr* Prayer.
3. Four *Rakʿāt* before *Farḍ* of *ʿAṣr* Prayer.
4. Two *Rakʿāt* after two *Rakʿāt* of *Sunnah* in *Maghrib* Prayer.
5. Four *Rakʿāt* of *Ishrāq*. The Prayer consists of two phases; offering two *Rakʿāt* when the sun has risen for a while but not enough to have heated up the environment (approximately up to two hours after the sunrise). Once the latter has occurred, this is the second phase, in which one may offer four or eight *Rakʿāt*. The first phase is known as *Ṣalātul Ishrāq* and the second *Ṣalātul Duhā*. It also has been named *Ṣalātul Awwābīn*. However, in some Traditions, the

six *Rak'āt* Prayer offered in between *Maghrib* and '*Ishā*' Prayers is called *Ṣalātul Awwābīn*.

6. Two *Rak'āt* offered when one enters a mosque.
7. Two *Rak'āt* offered when seeking blessings from God Almighty.
8. Two *Rak'āt* offered as Thanksgiving Prayer.
9. And more.

One may offer as many *Nawāfil* Prayers as one wishes. However, *Nawāfil* should not be offered during the forbidden times for Prayers. For example, they should not be offered between '*Aṣr*' Prayer and *Maghrib* Prayer.

(Ṣalāt: A Muslim Prayer Book, Islām International Publications Ltd., London, UK, pp 50-51)

When *Nawāfil* Prayers are offered in latter part of the night these are called *Tahajjud* Prayer. Literally, *Tahajjud* means giving up of sleep. Thus, *Tahajjud* Prayer is offered during the latter part of the night after sleeping for a while.

Tahajjud Prayer

The Muslims are encouraged to acquire a habit of early to bed and early to rise. The Prayer which is performed at the end of the night is called *Tahajjud*. It is not obligatory, but it is a very highly emphasized optional prayer. *Tahajjud* is specifically mentioned in the Holy Qur'ān as very beneficial for man's spiritual development and a method to gain nearness to Allāh.

It is stated in the Holy Qur'ān:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۚ

wami nallaili fa tahajjad bihi nāfila tallak

And wake up for it (The Qur'ān) in *the latter part of the night* as a supererogatory service for thee. (17:80)

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝

wa minallaili fasjudu lahū wa sabīḥ hu lailan ṭawīlā

And during the night prostrate thyself before Him, and extol His glory for *a long part of the night* (76:27)

The Holy Prophet ^{sa} has stated that after the compulsory Prayers, *Tahajjud* Prayer is the best Prayer.

عَنْ بِلَالٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَ إِنَّ قِيَامَ اللَّيْلِ

قُرْبَةً إِلَى اللَّهِ وَ مِنْهَاةً عَنِ الْإِثْمِ وَ تَكْفِيرٌ لِلْسَّيِّئَاتِ وَمُطْرَدَةٌ
لِدَاءِ عَنِ الْجَسَدِ -

‘an bilālin^{ra} anna rasūlallāhi^{sa} qāla: ‘alaikum bi qiyāmillaili fa innahū da’buṣṣāliḥīna qablakum wa inna qiyāmallaili qurbatun ilallāhi wa manhātun ‘anil-ithmi wa takfīrun lissayyi’āti wa mutridatun liddā’i ‘anil-jasadi

Bilāl^{ra} relates that the Holy Prophet^{sa} said: 'You should offer *Tahajjud* Prayer regularly as this was the way of the earlier saintly persons and this is the way to achieve nearness to God. Furthermore, this habit (of offering *Tahajjud* Prayer) safeguards from sins, repels evil and protects from physical afflictions.'

(Tirmidhī Abwābud Da‘wāt)

It was *Sunnah* of the Holy Prophet^{sa} that he used to offer eight *Rak‘āt* as *Tahajjud* Prayer

Remembrance of Allāh After Finishing the Prayer

Remembrance of Allāh after finishing the Prayer is established by the practice of the Holy Prophet of Islām^{sa}.

Ḥaḍrat ‘Ā’isha^{ra} relates that after finishing his Prayer, the Holy Prophet^{sa} would continue sitting long enough to recite the following prayers:

اَللّٰهُمَّ اَنْتَ السَّلَامُ ، وَ مِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ

**allāhumma antassalām wa minkassalām tabārakta yā dhal
jalāli wal ikrām**

O our Lord! Thou art (The embodiment of) peace. And true peace comes from Thee. Blessed art Thou, O Lord of Majesty and Bounty

(Ṣaḥīḥ Muslim, Kitābul Masājīd wa mawāzi-uṣ-Ṣalāt, Bāb Istihbāb-udhdhikr ba‘ad-iṣ-Ṣalāt)

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

**allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni
‘ibādatika**

O my Lord, help me so that I can properly perform Thy remembrance and Thy thanksgiving, and that I may worship Thee in the best possible manner.

(Sunan Abū Dā‘ūd Kitābuṣ-Ṣalāt)

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ
ذَا الْجَدِّ مِنْكَ الْجَدُّ

**allāhumma lā māni‘a limā a‘ṭaita wa lā mu‘ṭiya limā mana‘ta
wala yanfa‘u dhaljaddi minkal jaddu**

O Allah, nobody can hold back whatever You have granted and none can grant what Thou hold back. And no great person can benefit from his greatness in opposition to Thy Greatness.

(Ṣaḥīḥ Bukhārī, Kitābuṣ-Ṣalāt, Bāb Dhikr Ba‘ad Ṣalāt; Ḥaḍīqatuṣ-Ṣāliḥīn, p 100)

A tradition of the Holy Prophet^{sa} states the following about remembering Allāh after finishing the Prayer:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ
سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَ
ثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَقَالَ تَمَامَ الْمِائَةِ : لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ، لَا شَرِيكَ لَهُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَ إِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ-

‘an abi hurairata^{ra} ‘an rasulillāhi^{sa} qāla: man sabba ḥallaha fī
duburi kulli ṣalātin thalāthañwwa thalāthina wa ḥamidallāha
thalāthañwwa thalāthina wa kabbarallāha thalāthañwwa
thalāthina wa qāla tamāmal mi’ati: la ilāha illallāhu waḥdahū
lā sharīkalahū, laḥul mulku walahul ḥamd wa huwa ‘alā kulli
shai’in qadīr, ghufirat khatāyāhu wa in kānat mithli zabadil
bahri

Ḥaḍrat Abū Huraira^{ra} narrates that the Holy Prophet^{sa} said: 'Anyone who after the Prayer, says *Subḥānallāh*, 33 times; *Alḥamdu lillāh*, 33 times, *Allāhu akbar*, 33 times and one time following prayer, to make the total one hundred, all of his sins, even if these are more than foam of the sea (i.e. these are too many), will be forgiven.'

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Welcome to Ahmadiyyat, The True Islām

***lā ilāha illallāhu waḥdahū lā sharīkalahū, lahul mulk wala hul
ḥamd wa huwa ‘afā kulli shai’in qadīr***

There is none worthy of worship except Allāh. He is One and has no partner. His is the Kingdom, His is the praise, and He has power over all things.

(Muslim Kitābuṣ-Ṣalāt, Bāb Dhikr Ba‘ad Ṣalāt)

It is also related in the Books of Traditions that on some occasions, the Holy Prophet^{sa} used to sit among his followers and raise his hands to pray for those who requested him to pray for them. However, as is evident from what Ḥaḍrat ‘Ā’isha^{ra} has related, it was not the normal practice of the Holy Prophet^{sa} to raise hands in silent prayer after he had finished his Prayer. This occasional gesture of the Holy Prophet^{sa} which has been reported in some Traditions has mistakenly been generalized. The result has been that certain sects in Islām regard it as his normal practice (*Sunnah*), while in fact, this was not his common practice. The Ahmadiyya Muslim Community is of the view that to raise hands to pray after finishing the Prayer was not the common practice (*Sunnah*) of the Holy Prophet^{sa}. His practice was to sit for a while remembering Allāh and reciting prayers without raising his hands.

(Ṣalāt: A Muslim Prayer Book, Islām International Publications Ltd., London, UK, pp 46-47)

Dhikr-i-Ilāhī (Remembrance of Allāh)

Islām also provides prayers for every need and occasion. Another form of prayer is remembrance of Allāh (*Dhikr-i-Ilāhī*) throughout the day. To remember Allāh and to ponder over His attributes brings one near to Him.

Regarding *Dhikr*, God Almighty says in the Holy Qur’ān:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَ قُعُودًا وَعَلَىٰ جُنُوبِكُمْ

*fa idhā qadaitumuṣṣalāta fadhkurullā ha qiyāmañwwa
qu'ūdañwwa 'alā junūbikum*

And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. (4:104)

وَاذْكُرْ اِسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيْلًا ۚ

wadhku risma rabbika bukratañwwa aṣīla

And remember the name of thy Lord, morning and evening. (76:26)

Further, it is stated in the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۚ وَ سَبِّحُوهُ بُكْرَةً وَّ
اَصِيْلًا ۚ

*yā ayyuhalladhīna āmanudhku rullāha dhikran kathirañwwa
sabbi hū hu bukratañwwa aṣīla*

O ye who believe! remember Allāh with much remembrance; And glorify Him morning and evening. (33:42-43)

وَاذْكُرُوا اللَّهَ كَثِيرًا اَلْعَلَّكُمْ تُفْلِحُوْنَ ۚ

wadhkurullāha kathiralla 'allakum tuflihūn

And remember Allāh much that you may prosper (8:46)

Welcome to Ahmadiyyat, The True Islām

الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ۝

*alladhīna āmanū wa tatma'innu qulūbuhum bi dhikrillā alā bi
dhikrillā hi tatma'innul qulūb*

Those who believe, and whose hearts find comfort in the remembrance of Allāh. Aye! it is in the remembrance of Allāh that hearts can find comfort.
(13:29)

وَلَذِكْرُ اللَّهِ أَكْبَرُ

wala dhikrullā hi akbar

And remembrance of Allāh indeed is the greatest *virtue*. (29:46)

A tradition of the Holy Prophet^{sa} explains the importance of *Dhikri Ilāhī*:

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ رَسُولَ اللَّهِ
ﷺ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَثَبْتُ
بِهِ قَالَ يَزَالُ لَا لِسَانَكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ -

‘an ‘abdillāhibni busrin^{ra} anna rajulan qāla rasūlallāhi^{sa} inna
sharā’i ‘alislāmi qad kathurat ‘alayya fa akhbirni bi shai’in ata
thabbatu bihi qāla yazālu lā lisā’nika raṭban min dhikrillā hi

Ḥaḍrat ‘Abdullāh ibn Busr^{ra} narrates that a person said: "O Prophet of Allāh! In Islām there are many laws of *Shar’iah*. Please tell me one such

item on which I could act upon specifically." The Holy Prophet^{sa} said: 'You should be always doing *Dhikri Ilāhī* (Remembrance of Allāh).'

(Tirmidhī)

Another tradition of the Holy Prophet^{sa} about *Dhikri Ilāhī* is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ
حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ:
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

‘an abī hurairata^{ra} qāla qālannabiyyu^{sa} : "kalimatāni ḥabībatāni
ilarrahmāni khafīfatāni ‘alallisāni thaqīlatāni fil mīzāni:
"subḥānallāhi wabi ḥamdiḥi subḥānallā hil ‘aẓīm."

Abū Huraira^{ra} relates that the Holy Prophet^{sa} said: "There are two expressions which are very dear to God, the Beneficent. They are light on the tongue (that is, they are easy to pronounce) but are immensely weighty in substance, and they are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

'Exalted is Allāh with all His Glory; Exalted is Allah with all His Majesty.'"

(Bukhārī)

Du‘ā’ (Silent Supplication)

Du‘ā’ (lit. "Calling") is an "individual" or a collective silent supplication in which the worshipper expresses his personal sentiments and petitions to God. Thus, a Muslim may pray silently to Allāh at any time. This is known as *Du‘ā’*.

God Almighty says in the Holy Qur’ān:

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

wa idhā sa-alaka ‘ibādī ‘annī fa innī qarīb ‘ujību da‘wataddā’i idhā da‘ān

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

A tradition of the Holy Prophet^{sa} regarding *Du‘ā’* is:

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ حَتَّى كَرِيمٌ يَسْتَحْي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صَفْرًا خَائِبَتَيْنِ-

‘an salmānal fārisiyyi’ ‘aninnabiyyi’^{sa} qāla innallāha ḥayyun karīmun yastahyi idhā rafa‘arrajulu ilaihi yadaihi aňyyarudda humā šifran khā’ibataini

Ḥaḍrat Salmān Fārisī^{ra} narrates that the Holy Prophet^{sa} stated: "God Almighty is very Bashful, Noble, and Generous. When someone raises his hands towards God Almighty, God Almighty feels shy to send the

person empty handed and unsuccessful, i.e., God Almighty does not reject the prayer done with sincerity of the heart, rather, He accepts it."

(Tirmidhī Kitābudda‘wāt)

Another tradition of the Holy Prophet^{sa} regarding *Du‘ā’* states:

عَنْ مَالِكِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ :
إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِبُطُونٍ أَكْفِكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا وَ
فِي رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَلُوا اللَّهَ بِبُطُونٍ
أَكْفِكُمْ وَ لَا تَسْأَلُوهُ بِظُهُورِهَا فَإِذَا فَرَعْتُمْ فَاَمْسَحُوا بِهَا
وُجُوهَكُمْ -

‘an mālikibni yasārin^{ra} qāla: qāla rasūlullāhi^{sa}: idhā sa
altumullāha fas’alūhu bi buṭūni a-kuffikum wa lā tas’alūhu bi
zuhūrihā wa fī rivāyatibni ‘abbāsin^{ra} qāla: salullāha bi buṭūni
a-kuffikum wa lā tas alūhu bi zuhūrihā fa idhā faraghtum
famsahū bihā wujūhakum

Ḥaḍrat Mālik bin Yasār^{ra} narrates that the Holy Prophet^{sa} stated: "When
you pray to God Almighty raise your hands spreading the palms of the
hands towards you and do not turn palms of the hands backward, and
when you finish praying rub the both hands on your face."

(Abū Dā‘ūd Kitābuṣ-Ṣaḥīḥ Bābuddu‘ā’)

It is an attribute of Allāh to listen to one who calls unto Him. He
accepts the prayers of His servants. This Divine attribute, like others, has
always been present. Although, the manifestations of this attribute is the
most powerful and effective means of strengthening the relationship

between the Creator and His servants, it is a shame that today only a formal belief remains of this attribute of Allāh in the majority of Muslims.

The Holy Qur'ān claimed this attribute to be a proof of existence of God:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

ammañyyujībul muḍṭarra idhā da'āhu wa yakshifussū-'a

Or, Who answers the distressed person when he calls upon Him, and removes the evil. (27:63)

How can you deny the existence of God when you submit to Him in anxiety and call upon His mercy and He takes mercy on your desperation and helplessness and removes your problem? Allāh does not lay the condition of belief and good deeds with the call of a distressed person. When a person is truly distressed and bows to the Almighty with total humility and seeks His mercy with a yielding heart, then He certainly shows mercy and listens to the call of the person. In such a situation, He does not consider the everyday insolence and rebellion of that person. Indeed, for His obedient and humble servants, who maintain a real relationship with Him, seek His pleasure and consider everything insignificant when compared to His pleasure, His treatment is most kind. A most unique relationship is established between Him and such people. Although the world does see the signs and results of such a relationship, it is only truly understood by these people themselves. The people may not hold any apparent significance, but in Allāh's eyes they are the Chosen Ones. ...

... Allāh, the Exalted, has a separate and distinct way of dealing with each person with compassion, affection and love. ... The Holy Prophet^{sa} said that some people appear to be unkempt and in dire straits, however, trusting Allāh implicitly they at times articulate that such and such will happen like so. Allāh, the Exalted, keeps such regard that He makes it so.

The attribute of God to accept prayers is a most invigorating glad tidings for mankind. It creates a sense of satisfaction and contentment and indeed courage. When a believer goes through an extremely difficult time or is faced with great fear or danger, he certainly finds solace in the belief that his Lord is always with him and whenever he will supplicate to Him, He shall listen to his call, and that He listens to prayers. This belief alleviates all fear. This message has been given to mankind in the Holy Qur'ān:

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

wa idhā sa-alaka ‘ibādī ‘annī fa innī qarīb ujību d‘awataddā‘i idhā da‘ān

And when My servants ask thee about Me, *say*: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

What could be more satisfying and comforting than this that the All-Powerful Being in Whose Power is everything and nothing is out of the confines of His Power and nothing is beyond Him, actually tells us not to be anxious, that He is always near us and that He shall give us whatever we ask for, that He can change all grief to happiness. No one can encompass His blessings and grace. ...

... Our vision is limited. At times we are unaware of what is best for us, and it is possible that we pray for something that is in actual fact harmful for us and can hinder our progress. To accept such a prayer would be against Allāh's attribute of Mercy. Although we are unaware but indeed He knows that such and such is harmful for us. At times we have to go through hardship for our own betterment. In any case when Allāh listens to His servants, at times, He also makes man listen to Him. It is a fact that a sincere supplication is not wasted. If it is not accepted in its actual nature, Allāh always compensates for it. ...

Welcome to Ahmadiyyat, The True Islām

... It is a pity that Muslims of this age have turned away from this attribute of Allāh and have practically rejected it. What a huge favor have they lost! Some have openly said that prayer is merely a means to satisfy oneself and that it does not have an external influence. The Promised Messiah and Mahdī^{as} strongly rejected this and repeatedly wrote, inviting people, who did not have a belief in the effect of prayer, to visit him to see the signs of acceptance of prayer. So he declared:

***O, You who question the effects of prayers!
Come to me! I shall provide you its proof like the shining sun.
Do not reject the secrets of God's Power!
Cut short this talk. Come to me, and witness yourself the acceptance of prayer.***

(Letter to a Dear One, Muḥammad Zafarullā Khān, pp 25-27)

Regarding acceptance of *Du‘ā’* (prayer) the Promised Messiah and Mahdī^{as} writes:

"When the blessings of Allāh are near at hand, He provides the pre-requisites for the acceptance of prayer. The heart is stirred, warms up and begins to glow. When, however, the moment is not opportune for the acceptance of prayer, the heart lacks that tranquillity which results in turning towards God. However much one exerts one's self, the heart does not respond by exhibiting willingness. It is so because at times God exerts His decree so that His Will be done, and at other times He concedes to the prayer of His servant.

That is why as long as I do not perceive the signs of God's willingness, I do not entertain much hope for the acceptance of prayer. At such times, I submit to the Will of my Lord with greater pleasure than that which I derive from the acceptance of prayer. Indeed, I know that the blessings and fruits of his submission to the Will of God are greater by far."

(Malfūzāt Vol. 1: p 460)

Various Other Prayers

Istikhārah Prayer

Istikhārah (lit. "Asking for the best choice"; Seeking goodness) is a practice, based upon the *Sunnah* of the Holy Prophet^{sa} of asking God for guidance when faced with important decisions or perplexing situations. *Istikhārah* consists of offering a two *Rak'āt* Prayer immediately before retiring to sleep along with a *Du'a* in which one presents the problem to God and asks for guidance. A response may come in the form of a dream, a sign, or a sudden certitude.

Du'a-i-istikhārah

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْئَلُكَ مِنْ
فَضْلِكَ الْعَظِیْمِ ط فَاِنَّكَ تَقْدِرُ وَ لَا اَقْدِرُ وَ تَعْلَمُ وَ لَا اَعْلَمُ وَ اَنْتَ
عَلَّامُ الْغُیُوْبِ ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ
دِیْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ فَاقْضْهُ لِیْ وَ یَسِّرْهُ لِیْ ثُمَّ بَارِكْ
لِیْ فِیْهِ ط وَ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَ
مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَ اصْرِبْنِیْ عَنْهُ وَ اقْضْ لِیْ
الْخَیْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِیْ بِهٖ ط

*allāhumma innī astakhiruka bi 'ilmika wa astaqdiruka biqudratika
wa as'aluka min fadlikal azīm fa innaka taqdiru wa laa qdiru wa
ta'lamu wa la a'lamu wa anta 'allamul ghuyūballāhumma in kunta
ta'lamu anna hādhal amra khairullī fī dīnī*

wa ma‘āshī wa ‘āqibati amrī faqdurhulī wa yassirhulī thumma bārikilī fīh wa in kunta ta‘lamu anna hādhā amra sharrullī fī dīnī wa ma‘āshī wa ‘āqibata amrī faṣrifhu ‘annī waṣrifnī ‘anhu waqdur li yalkhaira haithu kāna thumma raḍḍinī bih.

Allāh! I seek good from You out of Your knowledge and seek out of Your Power, and beg of You out of Your boundless Grace, for You have Power and I have no power; and You have Knowledge and I have no knowledge; and You have the best Knowledge of all unseen. O Allāh! If it be within Your knowledge that this project is to my good in the matter of spiritual and worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it; and bless it for me, but if it be within Your knowledge that this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for me good, wherever it may be, and then make me pleased with it.

(Bukhārī Kitābud Da‘wāt Bābud Du‘ā’ ‘indal Istikhāra, Tirmidhī Kitābud Da‘wāt and Ibnī Mājah Kitāb Iqāmatus-Ṣalāt)

Janāza Service (Funeral Prayer)

When it seems that someone is approaching his time of death, the recitation of *Sūrah Yā Sīn* (Chapter 36 of the Holy *Qur’ān*) is recommended. The reason for this choice is that the topics dealt within this *Sūrah* are of a nature which alleviate the suffering of the person concerned and give him a kind of spiritual comfort. One should also recite, in low but audible tone, the *Kalimah Ṭayyabah*, and *Kalimah Shahādah* near the person concerned. Once the person dies, all those who are present and all who come to know of the death later, should recite:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ^ط

innā lillāhi wa innā ilaihi rāji‘ūn

'Surely, to Allāh we belong and to Him shall we return.' (2:157)

The eyes of the deceased should be closed by hand and a cloth should be used round his chin and head so that his mouth is closed. Instead of bewailing, one should remain calm and patient and attend to the funeral and burial arrangements.

The transition from this world to the next and the disposal of a deceased are serious matters in all cultures and religions. In Islām death is treated with great dignity. A deceased Muslim is given utmost respect and his body is handled according to the *Sunnah* of the Holy Prophet^{sa}. The body is given a ritual bath, and wrapped in three white sheets before being put in a coffin.

The body should be washed in the following manner:

Fresh or lukewarm water should be used to wash the body three times. The practice of the Holy Prophet^{sa} was to put some leaves of a *Beri* tree in the water for washing the dead body. First of all, those limbs, which are washed during normal *wuḍū'* (Ablution) should be washed, though it is not required to pour water in the mouth or nostrils to clean them or to wash the feet. Next the body should be washed, first the right side and then the left. Private parts of the body should remain covered by a cloth. Men alone can bathe male persons and women alone can bathe female persons. However, if it becomes necessary, then wife can give bath to her deceased husband and husband can give bath to his deceased wife. The body should then be wrapped in a shroud, which normally is made of an inexpensive white cloth.

The shroud for men consists of three pieces of cloth; a top sheet to cover the top part of the body, a bottom sheet to cover the lower part and a large sheet to cover the whole body from head to feet. For a female, however, two additional pieces of cloth are used, one for the chest and the other for the head. After giving the bath it is permitted to see the face of the deceased. Men can see the face of a deceased man's face while women can see the face of a deceased woman. However, near relatives including

Welcome to Ahmadiyyat, The True Islām

men and women can see the face of a deceased man or a woman.

A martyr does not need either bathing or the shroud to wrap his body. He should be buried in the clothes he was wearing at the time of death.

Islām instructs that one should arrange the burial with utmost simplicity. After bathing and wrapping the body in a shroud, the body should be carried on shoulders to the place where Funeral prayer is to be performed. The Funeral prayer is held in the open or in a place built for this purpose called *Janāza Gāh* or in a Funeral Home.

The *Imām* leads the *Janāzah* prayer. The *Imām* occupies a position ahead of the first row and in the middle, with the body of the deceased resting in front of him. Those present for the funeral stand in odd number of rows behind the *Imām*. The position of the dead body should be such that the right side of the body should be towards the *Ka'bah*. There is no *Rukū'* or *Sajdah* in *Janāzah* Prayer.

(Ṣalāt: A Muslim Prayer Book, International Publications Ltd., London, UK pp 72-73)

There are only four *Takbīrāt*. *Imām* says first *Takbīr* by raising his both hands to the earlobes After the first *Takbīr*, *Thanā*, *Atta'awwudh*, *Tasmiyyah* and then *Sūrah Al-Fātiḥah* are recited silently:

Thanā

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَ لَا إِلَهَ
غَيْرُكَ

Atta'awwudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tasmiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sūrah Al-Fātiḥah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ۝

After the second *Takbīr*, *Durūd Sharīf* is recited:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرٰ^ا
هِيْمَ وَ عَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرٰهِيْمَ وَ عَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

After the third *Takbīr* the following *Du‘ā’-i-Janāzah* (Funeral Prayer) is recited:

Du‘ā’-i-Janāzah (Funeral Prayer)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا
وَ ذَكَرِنَا وَ اُنْتَانَا . اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلٰى الْاِسْلَامِ
وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ . اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ
وَلَا تَفْتِنَّا بَعْدَهُ .

*allāhummaghfir li hayyīnā wa mayyatinā wa shāhidinā wa
ghā'ibinā wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā
allāhumma man ahyaitahū minnā fa-ahyihī 'alal islām wa man
tawaffaitahū minnā fa tawaffahū 'alal 'imān allāhumma lā
tehrimnā ajrahū wa lā taftinnā ba'dahū*

O Allāh! Forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females.

O Allāh! Those of us whom You grant life, keep them firm on Islām, and those of us whom You cause to die, cause them to die in the faith. Deprive us not, O Allāh, of the benefits relating to the deceased and subject us not to trial after him.

*(Tirmidhī Kitābul Janā'iz Bāb mā yaqūlu fī Ṣalātal mayyat and Abū
Dā'ūd Kitābul Janā'iz wa Kitābud Du'ā' Lil Ṭibrānī Vol. 3S p 1351)*

Note: If the deceased is a female, read

اَجْرَهَا وَلَا تَفْتِنَّا بَعْدَهَا

ajrahā wa lā taftinnā ba'dahā

instead of

اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

ajrahū wa lā taftinnā ba‘dahū

In the case of a male child, the following *Du‘ā’-i-Janāzah (Funeral Prayer)* is recited after the third *Takbīr* in place of the above *Du‘ā’-i-Janāzah (Funeral Prayer)*:

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَ فَرَطًا وَ اجْعَلْهُ لَنَا اَجْرًا وَ ذُخْرًا وَ
اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا ۝

**allāhummaj‘alhu lanā salafañwwa faratañwwaj‘alhu lanā
ajrañwwa dhukhurañwwaj‘alhu lanā shāfi‘añwwa
mushaffa‘a.**

O Allah! Make him our forerunner, and make him, for us, a reward and a treasure, and make him for us a pleader and accept his pleading.

(Bukhārī Kitābul Janā‘iz)

In the case of a female child, the following *Du‘ā’-i-Janāzah (Funeral Prayer)* is recited after the third *Takbīr*.

اَللّٰهُمَّ اجْعَلْهَا لَنَا سَلَفًا وَ فَرَطًا وَ اجْعَلْهَا لَنَا اَجْرًا وَ ذُخْرًا وَ
اجْعَلْهَا لَنَا شَافِعَةً وَ مُشَفَّعَةً ۝

**allāhummaj‘alhā lanā salafañwwa faratañwwaj‘alhā lanā
ajrañwwa dhukhurañwwaj‘alhā lanā shāfi‘atañwwa
mushaffa‘atan.**

O Allah! Make her our forerunner, and make her, for us, a reward and a treasure, and make her for us a pleader and accept her pleading.

After the fourth *Takbīr* the *Janāzah* prayer is ended by saying *Assalāmu ‘alaikum wa rahmatullāh*.

After this, the body is buried, usually in a graveyard that belongs to the Ahmadiyya Community. Cremation is not permitted in Islām.

When entering the graveyard, one should recite the following prayer:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ! وَ إِنَّا
إِنْشَاءَ اللَّهِ بِكُمْ لِلْآخِرُونَ ، أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ أَسْأَلُ
اللَّهَ لَنَا وَ لَكُمْ الْعَافِيَةَ -

assalāmu ‘alaikum yā ahladdi yāri minal mo’minīna wal
muslimīn wa innā inshā ‘allāhu bikum la lāḥiqūn antum lanā
faratun wa nahnu lakum taba‘un as’ālullā ha lanā wa lakumul
‘āfiyata

O Muslims who are buried in the graveyard, peace and blessings of Allāh be upon you. God willing, surely we will be coming here and meeting you. You have preceded us and we will be following you. I beg from God Almighty peace for you and for myself.

(*Bukhārī Kitābul Janā’iz, Narrated by Ḥaḍrat ‘Ā’isha^{ra}*)

Funeral prayer (*Ṣalātul Janāzah*) is a collective obligation (*Fard Kifāyah*) on all the Muslims of the locality of the dead person. If a number of them join in the funeral prayer, the obligation is discharged on behalf of all. But if no one joins in, everyone in the locality will be considered sinful before Allāh.

If you are a convert to Islām, your next of kin may be Christian, or of some other faith. As your body will legally belong to them after your death, you should discuss before hand with them your wishes for funeral

service and burial arrangements. It would be advisable to make a Will for all funeral and burial rights, and provide your relatives and the Ahmadiyya Community with a copy. Also you should have funds earmarked for these purposes. Your relatives should also be made aware that your estate would be divided according to the Islāmic laws of inheritance stated in the Holy Qur'ān. This requires a legally binding Islāmic Will.

(Pathways to Paradise, A Publication of the Lajna Imā'illāh, USA, p 65)

FASTING

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Fasting in Islām is a highly developed institution. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into following two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months.

Fasting in Islām begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink, and conjugal relations, completely. Furthermore, a greater part of the night is spent in spiritual exercises such as recitation of the Holy Qur'ān and offering of the *Tahajjud* Prayers, which make the very essence of fasting. During the month of Fasting, Muslims are required to redouble their efforts in alms-giving and care for the destitute.

2. Other obligatory fasting is most often related to seeking forgiveness of God for sins. This includes violation of the

Welcome to Ahmadiyyat, The True Islām
obligatory fasts.

The voluntary fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. As it is expected that the Prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allāh's special favors.

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of the society. Absentation from even such practices during the month of *Ramaḍān* as are permissible in everyday life plays a constructive role in refining the human character.

(*An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, pp 39-42*)

The Holy Qur'ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ⁰

*yā ayyuhalladhīna āmanū kutiba ‘alaikumushṣiyāmu kamā
kutiba ‘alalladhīna min qablikum la‘allakum tattaqūn*

O Ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2:184)

A person intending to keep fast must make an intention of keeping fast. However, it is not necessary to say any specific words as an intention to keep fast. The Holy Prophet^{sa} has said:

مَنْ لَمْ يَجْمَعْ الصَّوْمَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ

man lam yajma'iṣṣaumi qablal fajari falā ṣiyāma lahū

If a person does not make an intention to keep fast before morning and keeps fast then his fast is not a fast.

(Tirmidhī Kitābul Ṣaum Bābul Aṣyām, p 91/1)

There is no specific supplication mentioned in the *Aḥādīth* for making an intention to keep fast . However, usually a person intending to keep fast supplicates:

وَ بِصَوْمٍ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

wa bi ṣaumi ghadinnawaitu min shahri ramadān

I intend to fast this day in the month of *Ramadān*

At the termination of the fast one recites:

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى رِزْقِكَ افْطَرْتُ

allāhumma laka ṣumtu wa ‘alā rizkika aḥṭertu

Allāh for Thy sake I observed the fast and I end it with that which Thou has provided

(Abū Dā’ūd, Kitābuṣṣiyyām Bābal Qaul ’indal aḥṭār)

A person who is observing the fast is required, throughout the month, to abstain from food and drink and from sexual intercourse

between the first light of dawn and sunset. The fast is obligatory upon

Welcome to Ahmadiyyat, The True Islām

every adult, with certain exemptions. A sick person, one who is traveling, a woman with child or giving a suck to a child, an old person, one who finds the severity of the fast hard to bear on account of age or other infirmity, are exempt. When the reason for exemption is only temporary, as for instance illness from which the sufferer recovers, the number of days of the fast which are missed should be made up at any time during the successive eleven months.

God Almighty says in the Holy Qur'ān:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرٌ

faman kāna minkummarīḍan au 'alā safarin fa 'idda tummin ayyāmin ukhar

But whoso among you is sick or is on a journey *shall fast* the same number of other days. (2:185)

Should the cause of the exemption continues over a lengthy period of time or becomes permanent, as in the case of old age or chronic infirmity, the exemption is absolute; but the person concerned, if he can afford it, should pay expiation (*Fidyah*), i.e., the person should arrange to provide food for a poor person throughout the month of *Ramaḍān* or give cash.

The Holy Qur'ān says:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

wa 'alalladhīna yuṭīqūnahū fidyatun ṭa'amu miskīn

And for those who are able to fast *only* with great difficulty is an expiation -- the feeding of a poor man. (2:185)

Ḥaḍrat Promised Messiah and Mahdī^{as} said about *Fidyah*:

"Once I thought why Allāh has prescribed *Fidyah*? I was given the knowledge that it enables one to fast. Allāh alone gives strength and capacity to do anything and one should beseech only Allāh for every need. He is Omnipotent. If He so Wills He can grant the strength to fast to even a person suffering from tuberculosis. Therefore, it is appropriate that if a person sees that he is being deprived of the fast, then such a person should supplicate that, O Allāh! this is your blessed month and I could not benefit from its blessings and I do not know whether I shall be alive next year or not or I would be able to complete the fasts that I am unable to keep now. If he seeks the power and strength from Allāh then I am certain that Allāh will bestow strength on such a soul."

(*Malfūzāt*, Vol. 4, p. 288)

Kinds of Fasts

The Holy Qur’ān and *Ḥadīth* refer to different kinds of fasts which can be divided into two classes:

1. *Obligatory fasts.*
2. *Voluntary fasts.*

Obligatory Fasts

- a)
 - i. Prescribed fasts in the month of *Ramaḍān*.
 - ii. Omitted fasts of *Ramaḍān* which must be undertaken.
- b)
 - i. Fast for atoning "*Zihār*". (*Zihār*: Uttering

something which has the effect of a divorce;

Saying to wife 'you are like a mother to me').

- ii. Fast for atoning unintentional murder.
- iii. Sixty consecutive fasts as penalty for breaking a prescribed fast intentionally.
- iv. Atonement fast for breaking an oath.
- v. Fasting to honor a voluntary pledge of fast.
- vi. Fast associated with *Hajj-i-Tammatt'a* and *Hajj-i-Qirān*. (See *Hajj Section*).
- vii. Penalty fasts for hunting in state of *Ihrām*. (See *Hajj Section*).
- viii. Penalty fasts for shaving head in state of *Ihrām*. (See *Hajj Section*).

Voluntary Fasts

- i. Six fasts in the month of *Shawwāl*. (These fasts are kept starting on 2nd Shawwal, i.e. the day after the *Īdul fitr*).
- ii. Fast on the Day of *Āshūra*. (Fast on 10th of the month of *Muharram*).
- iii. Fast observed by Prophet *Dā'ūd* (David) - i.e., fasting on alternate days.
- iv. Fasting on the Day of *Ārafa* (on 9th *Dhul Hijjah*).
- v. Fasting on 13th, 14th and 15th day of every lunar month of Islāmic calendar.
- vi. Fasting any other time besides the forbidden times.

Prohibited Days

Fasting is prohibited on the following days/occasions:

- i. *Īdul fitr* (1st *Shawwāl*).
- ii. *Īdul adḥiyya* (10th *Dhul Hijjah*).
- iii. *Tashriq* Days (11th, 12th and 13th *Dhul Hijjah*).
- iv. Fasting on every day of the year (365 days consecutively).
- v. Fasting on "*Nerose*" and "*Mehrgān*" days like

Parsī.

(*Fiqh Ahmadiyya*, 'Ibādāt, p 272, Fasting in Islām, The Ahmadiyya Gazette, December, 1998, pp 13-21)

Trāvīh Prayers

Trāvīh Prayer is a special congregational Prayer held in the mosque daily after 'Ishā' Prayer during the month of *Ramaḍān*. The *Trāvīh* Prayer comprises eight *Rak'āt* offered in units of two *Rak'āt* each. The Prayer is preferably led by a *Hāfiẓ*. A *Hāfiẓ* is a person who has committed the whole of the Holy Qur'ān to memory. He recites the Holy Qur'ān in proper sequence during the *Trāvīh* Prayers and finishes one course of recitation of the Holy Qur'ān during the month of *Ramaḍān*. If a *Hāfiẓ* is not available, any pious Muslim who has memorized several *Sūrahs* of the Holy Qur'ān may lead the *Trāvīh* Prayers. *Trāvīh* Prayers are not a replacement of the *Tahajjud* Prayers.

I'tikāf or Retreat

During the last ten days of *Ramaḍān*, those who can afford to devote all of their time in the remembrance of Allāh proceed to the mosque and remain in the mosque till the moon of the month *Shawwāl* appears. This worship is called *I'tikāf* or Retreat. They occupy themselves in the mosque with performing voluntary Prayers, studying the Holy Qur'ān and the remembrance of Allāh apart from the obligatory Prayers which they perform with the congregation. Food and other needs are generally provided by the *Mu'takifins'* families during their stay in the mosque. Thus, they may not leave the mosque except for a genuine pious purpose and for the basic physical needs.

The Holy Prophet^{sa} has stated about *Lailatul Qadr* and *I'tikāf*:

قِيلَ لِي أَنَّهَا فِي الْعَشْرِ الْوَاخِرِ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَغْتَكِفَ
فَيُلَاحِظْ ، فَأَعْتَكَفَ النَّاسُ مَعَهُ -

qīla lī annahā fil ‘ashril awākhiri faman a-ḥabba minkum an
ya‘atakifa fal ya‘atakifa, fa‘atakafannāsu ma‘ahū

The Holy Prophet^{sa} stated that it has been revealed to him by God Almighty that *Lailatul Qadr* is in the last ten days of the month of *Ramaḍān*. The one who intends to perform *I'tikāf* he should do so in the last ten days of the month of *Ramaḍān*.

(Muslim Bāb Faḍl Lailatul Qadr, p 494/1)

Lailatul Qadr

Lailatul Qadr (lit. "Night of power or destiny") is one of the last ten nights of the month of *Ramaḍān*. For this reason the last ten days of *Ramaḍān* are taken to be particularly holy.

In the *Sūrah Al-Qadr*, the Night of Destiny is described as:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ

lailatul qadri khairummin alfi shahr

The Night of Destiny is better than a thousand months. (97:4)

The Holy Prophet^{sa} has stated about *Lailatul Qadr*:

عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ
أُرُو لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْآخِرِ ، فَقَالَ رَسُولُ اللَّهِ
ﷺ : أَرَى رُؤْيَاكُمْ قَدْ تَوَاتَا طَاتٌ فِي السَّبْعِ الْآخِرِ ، فَمَنْ كَانَ
مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْآخِرِ -

‘anibni amara^{ra} anna rijālan min aṣḥābinnabiyyi^{sa} urū lailatul
qadri fil manāmi fissab il awākhirī faqāla rasūlullāhi^{sa} arā
ru’yākum qad tawāṭa-at fissab il awākhirī faman kāna
mutaḥarri bahā falyata ḥarra hā fissab il awākhirī

Ḥaḍrat ibni ‘Umar^{ra} relates that some companions of the Holy Prophet^{sa}
were shown *Lailatul Qadr* during the last seven days of *Ramaḍān*. At
this, the Holy Prophet^{sa} said: "I see that your dreams are in agreement
with the last seven days of *Ramaḍān*. Therefore, whosoever wants to look
for *Lailatul Qadr*, he should do so in the last seven days of *Ramaḍān*."

(*Bukhārī Kitābuṣ Ṣaum Bābal tamsu Lailatul Qadr fissa ‘b ‘al-awākhir*)

The following tradition of the Holy Prophet^{sa} states the prayer one
should beg to God Almighty during *Lailatul Qadr*:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ
عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي: اَللّٰهُمَّ اِنَّكَ
عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي -

‘an ‘a’ishata^{ra} qālat: yā rasūlallāhi^{sa} ara-aita in ‘alimtu ayya
lailatin lailatul qadri mā aqūlu fihā? qāla: qaulī: allāhumma
innaka ‘afuwwun tuḥibbul ‘afwa fa ‘fu ‘anni

Ḥaḍrat ‘Ā’isha^{ra} relates that I asked the Holy Prophet^{sa} : 'O Prophet of Allāh! If I realize that the night is the *Lailatul Qadr* (Night of the Destiny) what should I pray?' The Holy Prophet stated that you should pray the following:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ -

'allāhumma innaka ‘afuwwun tu hibbul ‘afwa fa‘fu ‘annī'

O Allah! You are the Great Pardoner, You love those who pardon others. Hence I seek Your pardon.

(Tirmidhī Kitābud Da‘wāt)

ḤAJJ (PILGRIMAGE)

To perform a pilgrimage of the "*Khānah Ka‘bah*", which is also called "*Baitullāh*", in Mecca, Saudi Arabia, is called *Hajj*.

Like the month of fasting, the time appointed for the pilgrimage, ten weeks after the Festival of the breaking of the fast (*‘Idul fiṭr*) is fixed according to the lunar calendar, and rotates throughout the year. The pilgrimage thus falls in all seasons of the year.

God Almighty says in the Holy Qur’ān:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ط

wa lillāhi ‘alannāsi hijjulbaiti manistaṭa‘a ilaihi sabīla

And pilgrimage to the House (House of Allāh) is a duty which men -- those who can find a way thither -- owe to Allāh. (3:98)

One finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place, which all the followers of a religion must visit at least once in a lifetime. In Islām, Mecca is such a place, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, all races and all ages. Men, women and children all gather once a year for *Hajj*, running into millions.

(An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, p 37)

The Requirements of *Hajj*

1. *Hajj* is obligatory on a Muslim when the following requirements are met:
 - i. The person is an adult.
 - ii. The person is healthy.
 - iii. Can afford traveling expenses to *Hajj* and the living expenses of the family left behind.
 - iv. There is peace on the way to *Hajj*.
 - v. A safe mode of travel is available.

If any one of the above conditions cannot be met then *Hajj* is not obligatory.

2. One is required to perform *Hajj* at least once in his lifetime if economic and other conditions are favorable.
3. If a person cannot perform *Hajj* due to ill health, but has deep desire to perform *Hajj*, the person can ask someone else to perform *Hajj* on his behalf. This is called *Hajj-i-Badl*.
4. *Hajj* can be performed only on the fixed time, while ‘*Umrah*

can be performed at any time during the year.

5. There are three months of *Hajj* (*Shawwāl*, *Dhul-Qa‘dah*, and *Dhul Hijjah*) during which one has to wear the *Ihrām*.

The pilgrims do not wear any sewn garments; rather, they dress in two loose sheets which are called *Ihrām*. Women dress themselves in simple clothes, and are not required to cover their faces.

6. The components of *Hajj* include, circuit of *Baitullāh*, brisk walk between *Safā* and *Marwah*, Prayer at *Muqām-i-Ibrāhīm*, *Ramī-ul-jumār* (Stoning of the Satans) and stay in the field of ‘*Arafāt* on 9th *Dhul Hijjah*.

(*Dīnī Syllabus for the Training of 'Nou Mubā‘in'*, (in Urdū), *Nazārat Nashru Ishā‘at*, Qadian, pp 36-37)

The institution of pilgrimage can be traced back to the time of Abraham^{as}. The Holy Qur‘ān describes it as an ancient institution, starting from times immemorial when the first House of God was built in Mecca, which was pronounced in olden times as *Bakka*. It is also called *Baitul ‘Atīq*, or the most ancient house. It is stated in the Holy Qur‘ān about *Ka‘bah*:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ هُوَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

*inna awwala baitiñwwudi‘a linnāsi lalladhī bi bakkata
mubārakañwwa hudallil ‘ālamīn fīhi āyātum
bayyinātummaqāmu ibrahīma wa man dakhalahū kāna āmina*

Surely, the first House founded for mankind is that at Becca (The valley of Mecca), abounding in blessings and a guidance for all people. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters

peace. (3:97-98)

Abraham^{as} raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Ishmael. It is the same place where he had left his wife Hagar and infant son Ishmael, again under Divine instructions. But work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. So, both of them worked together to rebuild the house and to restart the institution of pilgrimage. In the Holy Qur'ān God Almighty says about *Ka'bah*:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ٥

*wa idh ja'alnalbaita mathābatallinnāsi wa amna wattakhidhū
mimmaqāmi ibrahīma muṣalla wa 'ahidnā ilā ibrahīma wa
ismā'ila an ṭahhirā baitiya littā'ifina wal 'ākifina warrukka
'issujūd*

And *remember the time* when We made the House a resort for mankind and *a place* of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, 'Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*.' (2:126)

Obligations of Hajj

Many rites performed during pilgrimage are rooted in the early days of the reconstruction of the House of God, and some even go beyond

that. For instance, the running between *Ṣafā* and *Marwah*, two small hillocks close to the House of God, is done in memory of Hagar's search

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for some signs of human presence to help her and her child in their dire hour of need. The child is described as having become extremely restive with the agony of thirst, striking the earth with his heels in desperation. There, it is said, sprouted a fountain in the shape of a well called *Zam Zam*, which has dried up. The water in the well is considered to be a blessed water. Most of the pilgrims who perform the *Ḥajj* try to bring some water from there by way of blessings for their relatives and friends.

(An Elementary Study of Islām, Ḥadrat Mirzā Ṭāhir Aḥmad, p 38)

The well, *Zam Zam*, has dried up. At present, water is poured in the well and distributed to those who go to Mecca for *Ḥajj* or *‘Umrah* as *Zam Zam* water or blessed water.

The various rites of *Ḥajj* are as follows:

- i. Putting on *Iḥrām*: The pilgrims do not wear any sewn garments; rather, they dress in two loose sheets which are called *Iḥrām*. Women dress themselves in simple clothes, and are not required to cover their faces.
- ii. Going around *Khānah Ka‘bah* seven times.
- iii. A fast walk between *Ṣafā* and *Marwah* near *Khānah Ka‘bah*.
- iv. Visiting and staying at *Minā*, *‘Arafāt* and *Muzdalifah*.
- v. Throwing pebbles at three fixed places in *Minā*.
- vi. Shaving or trimming hair: The shaving of the head is an important feature which is also universally found as a symbol of dedication among monks, priests, and Vishnu. Women are exempt from shaving, but they have to symbolically cut a little of their hair as a token.
- vii. At the end of the pilgrimage, every pilgrim who can afford it, sacrifices an animal (sheep, goat, cow or camel) or joins in making a sacrifice.

Ihrām

Ihrām is a dress which is worn by the pilgrims performing *Hajj* or *Umrah*. A person who intends to perform *Hajj* is required to discard his usual garments and put on the *Ihrām* when he/she arrives at one of the prescribed places, some distance away from the city of Mecca. The *Ihrām* consists of two white unsewn sheets of cloth. One sheet is wrapped around the waist covering the lower abdomen, while the second sheet is slung over the left shoulder so that the right shoulder and the head remain bare. Women dress themselves in simple clothes, and are not required to cover their faces.

Hajj Service

Hajj is performed during the period from the 8th to 13th *Dhul Hijjah*, the twelfth month of the Islāmic calendar, each year. When the season of Pilgrimage arrives, Muslims from all over the world converge to *Ka'bah* which is located in the courtyard of the great mosque at Mecca in Arabia, clad in *Ihrām*. The *Ihrām* effaces all marks and distinction of wealth, rank, office, family, nation or place. Everyone is on the same level. During the pilgrimage, brotherhood and equality of Muslims become particularly evident. There is no privilege. All have to go through the same rituals. Clad in *Ihrām*, all pilgrims offer two *Rak'āt* of voluntary Prayer and constantly occupy themselves with the remembrance of Allāh. The simple garb signifies that the pilgrim has responded to the call of Allāh, as he will answer the last call when his time to depart this life arrives. All vanity is purged, and king and subject, master and servant, white and black, yellow and brown, hasten from all directions to the sacred house repeating the *Talbiyyah*:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط

labbaik allāhumma labbaik labbaika lā sharīka laka labbaik

Here I am O Allāh; here I am. Here I am, there is no associate with Thee, here I am

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَكَ، لَا شَرِيكَ لَكَ

innal ḥamda wanni‘mata laka walmulka laka lā sharīka laka

Indeed, all Praise and Bounty are Yours, and Thine is the Kingdom. There is no associate with Thee.

(Bukhārī Kitābul Libās)

After putting on *Ihrām* one should frequently repeat the *Talbiyyah* along with other prayers and also should invoke blessings on the Holy Prophet^{sa}. When one reaches near Mecca and *Baitullāh* becomes visible, at that time, while reciting the *Talbiyyah* and *Takbīr* one should pray fervently and with humility for his pious objectives, as this is a special time for acceptance of prayers by God Almighty.

(Nīlul autār Bāb Raf‘a Yadain, p 36-37)

When one arrives at the *Ka‘bah*, he/she should perform seven circuits (*Tawāf*) walking briskly around the *Ka‘bah* anti-clockwise, starting from the Black Stone (*Ḥajri Aswad*), a stone embedded in one corner of the building. After the circuits, two *Rak‘āt* of voluntary Prayer should be offered as close as possible to the place of Abraham^{as} (*Muqām-i-Ibrāhīm*). Then there is the swift walk seven times between the heights called *Ṣafā* and *Marwah*.

God Almighty says in the Holy Qur’ān:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط

wattakhidhū mimmaqāmi ibrahīma muṣalla

And take ye the station of Abraham as a place of Prayer. (2:126)

On the eighth of the month of *Ḥajj* (*Dhul Ḥijjah*), the pilgrims leave Mecca for *Minā*, a small town nearby, and spend one day and night there, offering all five daily Prayers. Next day after *Fajr* Prayer they proceed to the plain of ‘*Arafāt*’ where they encamp. They arrive there after mid-day, offer *Zuḥr* and ‘*Aṣr*’ Prayers together and occupy themselves with the remembrance of Allāh till sunset.

From ‘*Arafāt*’ they proceed to *Muzdalifah* where the *Maghrib* and ‘*Ishā*’ Prayers are combined and the night is spent in praising God Almighty and in meditation.

The next morning, after *Fajr* Prayer and praying at *Mash‘aral-Ḥarām*, they travel back to *Minā*. At *Minā*, *Jamratul ‘Aqba*, one of the pillars representing Satan, is pelted seven times, each time with *Allāhu akbar* said aloud. These pillars are erected on the site where Abraham^{as} was tempted by Satan against offering Ishmael as a Sacrifice in fulfillment of his dream. Thereafter an animal is sacrificed. It is desirable to have a haircut or shaving of the head after the sacrifice, and to proceed to Mecca to perform the circuits of the *Ka‘bah* again, and then return to *Minā*, where seven pebbles are thrown at each of the three pillars (*Jamratul ‘ūla*, *Jamratul Wasṭā*, and *Jamratul ‘Aqba*), one by one, starting with *Jamratul ‘Aqba*. The same may be repeated on the 11th, 12th and 13th *Dhul Ḥijjah*. After throwing the pebbles, if one intends to offer sacrifice of an animal, he should go to the slaughter house and slaughter the animal (sheep, goat, cow or camel). If one does not intend to sacrifice an animal, he can take off the *Iḥrām* after either cutting hair from the head or shaving the head. Women can remove *Iḥrām* after cutting few hair from their head with a scissor. It is not lawful for a women to fully cut hair or shave the head. On the 13th, the pilgrims leave *Minā* for Mecca to perform the farewell circuits, and thus completes the ceremony of *Ḥajj*.

‘Umrah

While particular days are prescribed for the performance of the *Hajj*, the ‘*Umrah*, sometimes called the lesser pilgrimage, may be performed at any time of the year. Thus, ‘*Umrah* is a short pilgrimage, which essentially comprises of performing seven circuits of *Ka‘bah* and seven rounds of the sacred hills *Ṣafā* and *Marwah*, while being in the state of *Ihrām*. Some prescribed prayers are recited during ‘*Umrah*.

Regarding *Ṣafā* and *Marwah* God Almighty says in the Holy Qur’ān:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا
جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ط

*innaṣṣafā wal marwata min sha‘ā’irillāhi faman ḥajjal baita
awi‘tamara falā junāḥa ‘alaihi aṣṣayyattawwafā bihima*

Surely Al-Ṣafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on Pilgrimage to the House, or performs ‘Umrah, to go round the two. (2:159)

Types of Hajj

Hajj is of three kinds:

- i. *Hajj-i-Mufrid*
- ii. *Hajj-i-Tamattu‘a*
- iii. *Hajj-i-Qirān*

Hajj-i-Mufrid

The procedure to perform *Hajj-i-Mufrid* is the same as described above.

Hajj-i-Tamattu'a

Regarding *Hajj-i-Tamattu'a* God almighty says in the Holy Qur'ān:

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ

كَامِلَةٌ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

*faman tamatta'a bil 'umrati ilal hajji famastaisara minalhadyi
famallam yajid fasyiyamu thalāthati ayyāmin fil hajji wa
sab'atin idhā raja'tum tilka 'asharatun kāmilah dhālika li
mallam yakun ahluhū hādiril masjidil harām*

He, who would avail himself of the 'Umrah together with the Hajj, *should make* whatever offering is easily obtainable. But such *of you* as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. (2:197)

In *Hajj-i-Tamattu'a*, one first puts on *Ihrām* during the months of *Hajj* and after reaching Mecca performs '*Umrah*. After this he relinquishes *Ihrām* and either on 8th of *Dhul Hijjah* or before re-enters the state of *Ihrām* for *Hajj*. Then he performs the rites of *Hajj* as described above.

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Thus, offering of first ‘*Umrah* and then *Hajj* with new *Ihrām* is called *Hajj-i-Tamattu‘a*. *Tamattu‘a* means to get benefits. In *Hajj-i-Tamattu‘a*, a pilgrim gets the benefit of performing both ‘*Umrah* and *Hajj* during his travel for pilgrimage. For a person performing *Hajj-i-Mufrid*, it is not necessary to sacrifice an animal on 10th of *Dhul Hijjah*. However, a person performing *Hajj-i-Tamattu‘a* must sacrifice an animal. If someone cannot sacrifice an animal then he must keep ten fasts. Three fasts needs to be kept during the *Hajj* (i.e. on 7th, 8th and 9th *Dhul Hijjah*) and the rest of the seven fasts have to be kept after reaching home.

Hajj-i-Qirān

In *Hajj-i-Qirān*, one puts on *Ihrām* right at the beginning for the intention of performing both ‘*Umrah* and *Hajj* and says the following *Talbiyyah*:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ وَ الْعُمْرَةَ فَيَسِّرْهُمَا لِيْ ثُمَّ بَارِكْ لِيْ
فِيْهِمَا

***allāhumma innī urīdul hajja wal ‘umrata fa yassir humālī
thumma bārikī fīhimā***

O Lord, I intend to perform *Hajj* and ‘*Umrah*. Make both these events for me easy and blessed.

(Hidāya p 221/1, Bābul Qur‘ān)

A person who performs *Hajj-i-Qirān* must offer sacrifice like in *Hajj-i-Tamattu‘a*. If he is unable to offer a sacrifice then he has to keep ten fasts as stated above.

Indiscretions During Ḥajj and the Reparations

It is forbidden for a pilgrim to cut hair or pare nails, to cover his head or to put on socks, to use perfume, to hunt an animal or to slaughter it, to engage in flippant loose talk, to squabble or quarrel and to behave in an undignified manner.

1. If someone while in *Iḥrām* due to some reason wears sewn clothes or shaves his head due to lice in the head, then one has to pay *Fidyah* (expiation) as a reparation for these indiscretions. However, if someone does not have unsewn clothes he can wear sewn clothes but he has to pay *Fidyah* in this situation also.

(*Hidāya Kitābul Ḥajj*, p 199/1)

2. If someone, while in *Iḥrām*, does hunting of an animal then as its atonement he has to sacrifice an animal equivalent to the animal he has hunted, e.g., if one has hunted a deer he should sacrifice a goat or a sheep in the slaughter house at *Minā*. If he has hunted an ostrich he should sacrifice a camel. If one cannot afford to sacrifice an animal then he must provide food to six poor people. If one cannot do even this then he must keep three fasts.

(*Fiqh Ahmadiyya, Ibādāt*, p 337)

ZAKĀT

Zakāt is a kind of worship prescribed in order to bring about equitable economic adjustment in society. The Arabic word *Zakāt* literally means to purify something. In this context a mandatory payment of a fixed portion of the wealth would mean that the residual wealth after the deduction of *Zakāt* has been rendered pure and lawful for the believers.

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The Holy Qur'ān commands:

وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ اطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تُزَكَّوْنَ⁰

*wa aqīmuṣṣalāta wa ātuzzakāta wa aṭī 'urrasūla la'allakum
turhamūn*

And observe Prayer and give the Zakāt and obey the Messenger, that you
may be shown mercy (24:57)

The Holy Qur'ān further says about *Zakāt*:

وَمَا أُتِيتُمْ مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ
الْمُضْعِفُونَ⁰

*wa mā ātāitummin zakātin turīdūna wajhallāhi fa ulā'ika
humul mud'ifūn*

And whatever you give in Zakāt seeking the favor of Allāh -- it is these
who will increase *their wealth* manifold (30:40)

Apart from meeting the demands of the State, this collection is intended to meet the needs of the poor. It is collected from Muslims possessing a certain amount of money or property, and is spent on the poor, the needy, the orphans, widows and wayfarers, etc. It is normally levied at 2.5% on disposable assets above specific thresholds which have remained in the hands of owners beyond one year. One of the many benefits of *Zakāt* is that due to the fear that any idle capital would be gradually eroded away through the imposition of *Zakāt*, anyone with surplus savings would have to employ it in earning profit to off-set the effect of *Zakāt*.

The Holy Qur'ān says that in the wealth of those who possess over

and beyond their basic needs, is also the share of those who are unable to meet their basic needs and are considered deprived in their environment (*Holy Qur'ān*, 51:20, 70:25-26). This clearly establishes that it is the right of every person to have certain basic necessities of life provided to him in every land and society, and those made responsible for meeting this obligation are the ones who possess more than their basic needs, leaving it to the State to decide upon the *modus operandi*, to ensure that the system is fair, just and equitable and adequately fulfills its basic purpose.

Zakāt is different from *Jamā'at Chanda*. Payment of *Chanda* does not relieve a person from the obligation of paying *Zakāt* on disposable assets above specific thresholds which have remained in his hands beyond one year.

A tradition of the Holy Prophet^{sa} regarding *Zakāt* is as follows:

عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : حَصِّنُوا أَمْوَالَكُمْ
بِالزَّكَاةِ وَ دَاوُوا مَرْضَاكُمْ بِا لَصَّدَقَةِ وَاسْتَقْبِلُوا أَمْوَاجَ الْبَلَاءِ
بِالدُّعَاءِ وَ التَّضَرُّعِ -

'anil ḥasani^{ra} qāla qāla rasūlullāhi^{sa}: ḥaṣṣinū amwālakum
bizzakāti wa dāwū mardākum biṣṣadaqāti wastaqbalū
amwājal balā'i biddu'ā'i wattadarru'i

Ḥasan^{ra} relates that the Holy Prophet^{sa} said: "Fortify your property by paying *Zakāt*, cure sick by giving charity and defend yourself against the undulations of calamities through invocations and humble entreaties.

(*Murāsīl Abū Dā'ūd*)

ISLĀMIC LAW

The Holy Prophet^{sa} left two legacies for mankind:

The Holy Qur'ān from whose teachings the religion of Islām was established; and his life, which stands as a perfect model for all who seek nearness to their Creator.

Allāh says in the Holy Qur'ān:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

laqad kāna lakum fī rasūlillāhi uswatun ḥasana

Verily you have in the Prophet of Allāh an excellent model. (33:22)

Ḥaḍrat Promised Messiah and Mahdī^{tas} states:

"In order for a Muslim to be established on Islāmic guidance, he has three elements in his possession:

1. The Holy Qur'ān which is the book of Allāh. No other word is more definite and absolutely certain than the Word of God. It is clear from impurities of doubts and suspicions.
2. Secondly, *Sunnah* ... Meaning of *Sunnah* ... It is the physical actions of the Holy Prophet^{sa} that carry in themselves a continuity. It appeared alongside the Holy

Qur'ān from the very beginning and shall always remain with it.

We can say that the Holy Qur'ān is the Word of Almighty God and *Sunnah* the action of the Holy Prophet^{sa}. It has been the tradition of Allāh that when Prophets of God bring His Word for the guidance of the people, through their action, they truly explain that message. So that there is no doubt left in the understanding of the message. They act upon that Word themselves while making others to do the same...

For example, when Prayer was made mandatory, the Holy Prophet^{sa} through his actions showed physically as to how many *Rak'āt* should be offered at *Fajr* Prayer, *Maghrib* Prayer and the other Prayers. Similarly, by performing *Hajj* and then having thousands of his companions to become habitual of this action, the Holy Prophet^{sa} fully established his mode of action. So, the physical example that still continues and is felt among the followers, is what is called the *Sunnah*.

3. The third source of guidance is *Ḥadīth*. By *Ḥadīth* is meant those of the traditions of the Holy Prophet^{sa} that have, in the shape of narrations, been collected about one hundred and fifty years after the Holy Prophet^{sa} by various narrators ... When the age of the Companions^{ra} passed, then God diverted the attention of some of the followers of the companions towards the collection of *Aḥādīth*. That is when *Aḥādīth* were collected. There is no doubt in the fact that majority of those who collected the *Aḥādīth* were highly God fearing and pious. As much as was in their power, they scrutinized the *Aḥādīth* and tried to stay away from the ones that in their opinion were fabricated ones.

They did not accept any doubtful narrator's *Ḥadīth*. They

worked very hard, yet since all this activity was after the fact, there can be conjectures about their authenticity. However, it would be dire injustice to say that all *Aḥādīth* are vain, useless and false. There was so much care taken in the writings of these *Aḥādīth* and so much research and criticism went into this work that there is no parallel found in any other religion.

It is also wrong to say that until the *Aḥādīth* were collected, people were unaware of the *Rakʿāt* of Prayers or did not know how to perform the *Ḥajj*. The continuity of action that had been established through the *Sunnah*, had taught them all the laws and duties of Islām. Therefore, it is absolutely true that even if these *Aḥādīth* did not exist at all in the world, that were collected ages afterwards, the real teachings of Islām would not have suffered at all. The Holy Qurʾān and the continuity of action had already fulfilled these needs. The *Aḥādīth*, however, augmented that light. Islām thus became light upon light and these *Aḥādīth* stood by the Qurʾān and *Sunnah* as witness."

(Review of *Mubāhisa-i-Batālvi* and *Chakrālvi*, pp 3-5)

Ḥaḍrat Promised Messiah and Mahdī^{as} further states:

"Of the many sects that subsequently appeared in Islām, the true one derived great benefit from the true *Aḥādīth*. The correct way, therefore, is neither to treat the *Aḥādīth* as having greater authority than the Qurʾān, as do the sect *Ahli Ḥadīth* of this age, and not to prefer statements in the *Ḥadīth* which are contradictory of the Holy Qurʾān to the Qurʾān itself, nor to regard the *Aḥādīth* as vain and false as is the belief of Maulvī ʿAbdullāh Chakrālvi. The Qurʾān and the *Sunnah* should judge the *Aḥādīth* and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and

foolish is the person who rejects the *Aḥādīth* altogether without regard to the test that we have proposed.

It should be the duty of the members of our community that a *Ḥadīth* which is not opposed to the Holy Qur'ān and the *Sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by the jurists."

(Review of Mubāhisa-i-Batālvi and Chakrālvi, p 5,6)

Thus, there are three sources of Islāmic Law: the Holy Qur'ān, the *Sunnah* and the *Ḥadīth*:

1. THE HOLY QUR'ĀN

The Holy Qur'ān is the Holy Word of Allāh conveyed to the Holy Prophet Muḥammad^{sa} by Divine revelation, over the period of 22 years, 5 months and 14 days (610-632 AD). It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur'ān also contains numerous prophecies for the future.

The Holy Qur'ān calls itself a reminder to the Worlds:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ^٥

in huwa illā dhikrullil 'ālamīn

It is nothing but a Reminder unto all the worlds. (81:28)

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The Divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet^{sa}. He himself indicated the arrangement of verses and chapters in the Holy Qur'ān as we find them today. However, the compilation of the whole, in one volume was undertaken after the demise of the Holy Prophet^{sa}. During the Caliphate of Ḥaḍrat 'Uthmān^{ra}, seven copies of the Qur'ān were dispatched to different parts of the Muslim world and they in turn became the standard texts from which other copies were made and thereafter in each generation hundreds of thousands of people have been in the habit of committing the entire text of the Qur'ān to memory. Even the bitterest enemies of Islām do not allege that any interference with the text of the Qur'ān has taken place since the time of the Holy Prophet^{sa}.

Regarding safeguarding the Qur'ān, God Almighty says in the Holy Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

innā nahnu nazzal nadhdhikra wa innā lahū la ḥāfizūn

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Whenever any portion of the Qur'ān was revealed to the Holy Prophet^{sa}, he used to commit it to memory and, as he continuously recited the Qur'ān from one end to the other, he always carried the whole of the revealed Qur'ān at all times in his memory.

The text of none of the sacred Scriptures, claimed to be revealed before the Holy Qur'ān has been preserved intact. They have all been interfered with to such an extent that an earnest seeker after truth finds it impossible to adopt any of them as a practical guide for right conduct. In contrast with this, the text of the Holy Qur'ān has been preserved intact and every word of it has come down to us as free from interference and interpolation as when it was revealed to the Holy Prophet^{sa} around 1400 years ago.

The Holy Qur'ān is organized into parts (*Sipārahs*), chapters and

verses. There are 114 chapters. Out of these 86 were revealed at Mecca and 28 were revealed at Medina; it has a total of 6,350 verses. A chapter is called a "*Sūrah*"; each one having a specific name and a varying number of verses. This division is based upon their subject matter and the names of the *Sūrahs* were revealed by God Almighty to Holy Prophet^{sa}. Each *Sūrah* is further divided into *Āyāt* or verses. However, the division of the Holy Qur'ān into thirty *Juz* (*Sipārahs*) or parts is for the convenience of those who wish to complete the recitation in one month. Quotations from the Holy Qur'ān are generally given as the chapter number followed by the verse number. For example, the reference (29:49) means the 49th verse of the 29th chapter.

Some Facts about the Holy Qur'ān

- Every word of the Holy Qur'ān is a Word of God revealed to Holy Prophet^{sa} of Islām.
- The Holy Qur'ān was completed and compiled according to Divine revelation under the direction of the Holy Prophet^{sa} during his life time.
- Each and every word of the Holy Qur'ān was recorded as soon as it was revealed by Allāh to the Holy Prophet^{sa}.
- Many of the early Muslims memorized the Holy Qur'ān immediately after the verses were revealed.
- The first Qur'ānic revelation was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

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***iqra' bismi rabbikalladhī khalaq khalaqal insāna
min'alaq iqra' wa rabbukal akramulladhī 'allama bil
qalam 'allamal insāna mā lam ya'lam***

Recite in the name of your Lord Who created, Created man from an adhesive clot. Recite! And your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

(Bukhārī Kitāb Kaifa Kāna Bad 'alwahī ilā rasūlullāhi^{sa})

- Last Qur'ānic revelation was:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَ اَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ
رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

***al yauma akmaltu lakum dīnakum wa atmamtu
'alaikum ni'mati wa raditu lakumul islāma dīna***

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion. (5:4).

- The longest *Sūrah* (Chapter) of the Qur'ān is *Sūrah Al-Baqarah* with 286 verses and the shortest *Sūrah* is *Sūrah Al-Kauthar* which has three verses.
- The last *Sūrah* revealed was *Sūrah Al-Naṣr*.
- The number of places in the Holy Qur'ān where it is necessary to perform *Sajdah Tilawat* (Prostration of recitation) is 15. The person reciting and the person listening to the portion of the Holy Qur'ān where *Sajdah Tilawat* is indicated should perform *Sajdah Tilawat* in the following way:
 - i. After reciting or listening to the verse of the Holy Qur'ān where *Sajdah Tilawat* is indicated, one

should say *Allāhu akbar* and go into prostration without raising hands, while prostrating recite three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbi yal a‘la

Holy is my Lord, the Most High

and then recite the following prayer:

سَجَدَ لَكَ رُوحِي وَجَنَانِي

sajada laka rūhī wa janānī

O Allāh, my spirit and my heart prostrate before you

(*Fiqh Ahmadiyya, Ibādāt, p 217*)

- ii. After this one should raise one's head saying *Allāhu akbar*. There is no need to say: *Assalāmu ‘alaikum wa rahmatullāh*.
- iii. During the Prayer (*Ṣalāt*) if any verse with *Sajdah Tilawat* is read, one should prostrate immediately, recite the prayers as stated above, and continue the *Ṣalāt* in regular way.

The Promised Messiah and Mahdī^{as} says about the Holy Qur’ān:

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"The Holy Qur'ān is a miracle, the like of which never was and never will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet^{sa}."

(Malfūzāt, Vol. 3, p 57)

The Promised Messiah and Mahdī^{tas} further writes about the Holy Qur'ān:

"Of all the revealed books which we find today, it is the Holy Qur'ān, whose claims to having been revealed from God, is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds, are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence, its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming, or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as it establishes its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquette which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart."

(Rūḥānī Khazā'in, Vol. 1: Barāhīn-i-Aḥmadiyya, pp 81-82)

2. PRACTICE OF THE HOLY PROPHET^{sa} (SUNNAH)

Sunnah is the transformation of the laws and teachings of the Holy Qur'ān into action by the Holy Prophet Muḥammad^{sa}. By demonstrating the Word of God in practical way, he simplified the problems of day to day living.

God Almighty says in the Holy Qur'ān about the Holy Prophet^{sa} :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

laqad kāna lakum fī rasūlillāhi uswatun ḥasana

Verily you have in the Prophet of Allāh an excellent model. (33:22)

The teachings of the Qur'ān are perfectly reflected in the person of Ḥaḍrat Muḥammad Muṣṭafa^{sa}. Both teaching and the example of the Prophet^{sa} are in perfect harmony with each other. Thus, when Ḥaḍrat 'Ā'ishah^{ra}, the wife of the Holy Prophet^{sa}, was requested to speak on his character, the brief answer which was so comprehensive, was simply this:

كَانَ خُلُقُهُ الْقُرْآنَ

kāna khuluquhul qur'ān

(Muslim, Kitābul Ṣalāt Bāb Jami' Ṣalātul Lail)

Which means that he was the Qur'ān personified. The teachings of Islām concur in each and every aspect with the nature of the Holy Prophet^{sa}. Islāmic teachings are perfectly well balanced and based on the principles of justice, as was the nature of the Holy Prophet^{sa}.

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(Absolute Justice, Kindness and Kinship, pp 127-128)

The Promised Messiah and Mahdī^{as} writes in his famous book, '*Kashf-i-Nūh*':

'The second instrument for guidance vouchsafed to the Muslims is the *Sunnah*, i.e., the measures adopted by the Holy Prophet^{sa} with a view to the exposition of the Holy Qur'ān and its being put into actual tangible practice. For instance, looking at the surface only, there appears to be no specification in the Qur'ān of *Rak'āts* in the case of the five daily obligatory Prayers, how many for what Prayer, but the *Sunnah* of the Holy Prophet^{sa} has made all these things very clear. No one should fall into error that the *Ḥadīth* and *Sunnah* are one and the same thing, for what is called the *Ḥadīth* came to be collected a hundred and fifty years afterwards, while the *Sunnah* existed from the very outset side by side with the Holy Qur'ān. After the Holy Qur'ān, the greatest debt of gratitude the Muslims owe to anything is to the *Sunnah*.'

(Our Teaching, Islām International Publications, London, UK, p 27)

The responsibilities towards Allāh and the Holy Prophet^{sa} are hinged on two things:

- i. Allāh revealed the Holy Qur'ān informing mankind what He expected of them.
- ii. It was the duty of the Holy Prophet^{sa} to demonstrate it to them by his example.

Hence the Holy Prophet^{sa} transformed into action the spoken Words of Allāh, and by his *Sunnah* simplified the difficult and complicated problems.

3. SAYINGS OF THE HOLY PROPHET^{sa} (ḤADĪTH)

Ḥadīth means the words actually spoken by the Holy Prophet^{sa} or words that describe an observed incident related to his life. There are many compilations of *Ḥadīth*. However, six are considered to be the most genuine and authentic. Together, these six compilations are known as the *Ṣiḥāḥ Sitta* meaning the Six Authentic Ones. These are the compilations by Imām Abū ‘Abdullāh bin Ismā‘īl Bukhārī (*Ṣaḥīḥ Bukhārī*), by Imām Muslim bin Ḥajjāj (*Ṣaḥīḥ Muslim*), by Imām Abū ‘Īsā bin Tirmidhī (*Jāmi‘ Tirmidhī*), by Imām Abū Dā‘ūd Sulaimān (*Sunan Abū Dā‘ūd*), by Aḥmad bin Shu‘aib al-Nasā‘ī (*Sunan Nasā‘ī*), and by Imām Abū ‘Abdullāh bin Yazīd ibn Mājah (*Sunan Ibn Mājah*).

Categories of the Books of Ḥadīth

Ḥadīth books have been divided into various forms based on the style of publication, purpose of writing, and the author's personal hard work and the depth of his vision. For example:

1. **Musnad:** These are the books of *Ḥadīth* wherein all the *Aḥādīth* narrated by one particular Companion of the Holy Prophet^{sa} and have been placed together in one chapter regardless of the subject matter. As an example, all the *Aḥādīth* narrated by Ḥaḍrat Abū Bakr^{ra} would appear first, then those of Ḥaḍrat ‘Umar^{ra}, then those of Ḥaḍrat ‘Uthmān^{ra}, and so on. *Musnad Aḥmad Bin Ḥanbal* consists of about 40,000 narratives of various Companions. The author, *Ḥaḍrat Imām Aḥmad Bin Ḥanbal*, was born in 164 AH and died in 241 AH.
2. **Mu'jam:** This is the book of *Ḥadīth* in which *Aḥādīth* of

every teacher and every town, regardless of the subject matter, have been collected. One of these books is *Mu‘jam Tabrānī*.

3. **Jāmi’:** In this book, *Aḥādīth* have been compiled by subject matter and are presented in a specific order, that is, beliefs, commandments, etiquette, society, *taṣawwuf* (mysticism), manners, history, and commentary, etc. Examples of such books are *Jāmi’ Ṣaḥīḥ Bukhārī* and *Jāmi’ Tirmidhī*.
4. **Sunan:** It is a book of *Ḥadīth* that consists of *Aḥādīth* relating only to commandments and etiquette. Such a book contains chapters of *Fiqh* (Jurisprudence). Examples are *Sunan Abū Dā‘ūd* and *Sunan Nasā‘ī*.
5. **Ṣaḥīḥain:** Judged on the basis of accuracy, the two most authentic books are *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*.
6. **Ṣiḥāḥ Sittah:** As mentioned above, the six most authentic books of *Aḥādīth* are *Bukhārī*, *Muslim*, *Tirmidhī*, *Abū Dā‘ūd*, *Ibni Mājah*, and *Nasā‘ī*.

Another famous book of *Ḥadīth* is *Mu‘aṭṭā Imām Mālik*. The reason this name does not appear in the above examples is that all of its *Aḥādīth* are included in the *Ṣaḥīḥain*.

(Words of Wisdom, Majlis Anṣārullāh, USA, pp x-xi)

The Categories of Ḥadīth

1. **Marf‘a:** A *Ḥadīth* in which one of the *Rāvi* (narrator of the *Ḥadīth*) narrates that he heard this from the Holy

Prophet^{sa} or that the Holy Prophet^{sa} said this or that the Holy Prophet^{sa} did so.

2. **Muttaṣil:** A *Ḥadīth* whose *Sanad* (The trail of the narrators of the *Ḥadīth*, through which the *Ḥadīth* reached the collector of the *Aḥādīth* or the *Imām* who wrote the *Ḥadīth* book) is continuous [i.e. it contains names of all of the *Rāwīs*; the name of none of the *Rāwīs* (narrators) is missing].
3. **Mursal:** A *Ḥadīth* whose *Sanad* does not contain name of a Companion of the Holy Prophet^{sa}. e.g. A *Ṭabī‘ī* (One of the Muslims who has met a Companion of the Holy Prophet^{sa}) relates that the Holy Prophet^{sa} said or did such.
4. **Munqat‘a:** A *Ḥadīth* from whose *Sanad* a person other than the Companion of the Holy Prophet^{sa} is left out and the continuity of the *Sanad* is broken.

(*Ḥadiqatus-Ṣāliḥīn*, 3rd Edition, p 8)

Criteria to Judge Authenticity of a Ḥadīth

1. It does not go against the Holy Qur’ān in any way.
2. It does not go against the *Sunnah* of the Holy Prophet^{sa} and the collective action of the Companions of the Holy Prophet^{sa}.
3. It is not against an observed and proven incident.
4. It is not against the *Badīhāt* (Truths) and common sense.

(*Ḥadiqatus-Ṣāliḥīn*, 3rd Edition, p 6)

The Holy Prophet^{sa} says regarding memorization of the *Aḥādīth*:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ تَعَالَى
فَقِيْهَا وَ كُنْتُ لَهُ يَوْمَ الْقِيَمَةِ شَافِعًا وَ شَهِيدًا ط

man ḥafiza ‘alā ummatī arba‘īna ḥadīthan fī amri dīnihā
ba‘athahullāhu ta‘ālā faqīhañwwa kuntu lahū yaumal
qiyāmati shāfi‘añwwa shahidā

Whoever memorized at least forty of my *Aḥādīth*, for the welfare and reformation of my people, Allāh the Exalted will raise him up as a jurist and religious divine on the day of resurrection, and I will be his intercessor with Allāh and a witness to his faith

(Baihaqī)

THE HOLY PROPHET OF ISLĀM

Allāh says in the Holy Qur’ān addressing the Holy Prophet ^{sa} :

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمُوتِ وَالْأَرْضِ

*qul yā ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā nilladhī
lahū mulkussamāwāti walard*

Say, O mankind! truly I am a Messenger to you all from Allāh to whom belongs the kingdom of the heavens and the earth. (7:159)

The Holy Prophet, Ḥaḍrat Muḥammad Muṣṭafa ^{sa}, was born in Mecca on April 20, 571 AD in the *Hāshimite* branch of the tribe of *Quraish*. His father's name was ‘Abdullāh and his mother's name Āminah. His grandfather, ‘Abdul Muṭṭalib, was the chief of Mecca at the time of Abraha's invasion. Shortly, after his marriage, ‘Abdullāh went to *Yathrib* (Medina) in pursuit of trade. He died there a few months before the Holy Prophet of Islām ^{sa} was born. His mother, Āminah had seen a vision before his birth. In this vision, an angel proposed to her the name Muḥammad for her child. (*Sīrat Ibni Hashām*)

When the Holy Prophet Muḥammad ^{sa} was two years old, he was sent to a nurse named Ḥalīma of the tribe of *Banū Sa‘ad*. In the sixth year of his life, Prophet Muḥammad ^{sa} was returned to the care of his mother who took him to *Yathrib* to meet other relatives. On the way back from *Yathrib* his mother fell ill and died.

Prophet Muḥammad's^{sa} grandfather, 'Abdul Muṭṭalib, was very fond of him and took him under his own care. But the guardianship of his grandfather lasted only two years and when the Prophet Muḥammad^{sa} was eight years old, his grandfather also passed away. On his deathbed, 'Abdul Muṭṭalib entrusted his grandson to the care of one of his sons, Abū Ṭālib. Thus, he was orphaned at a very young age. Muḥammad^{sa} grew into manhood exhibiting such sterling qualities of truthfulness, integrity, and piety that he became known throughout the land as the Truthful and the Trustworthy (*al-ṣādiq* and *al-amīn*). On hearing of Muḥammad's^{sa} fame, a rich lady by the name of *Khadijah*^{ra}, who was twice widowed, invited him to her house and requested him to take charge of her business. Muḥammad^{sa} traveled to Syria while in-charge of *Khadijah*'s^{ra} business. The expedition met with great success. *Khadijah*^{ra} made a proposal of marriage to Muḥammad^{sa} which, was accepted. At the time of his marriage, Muḥammad^{sa} was twenty-five years old while *Khadijah*^{ra} was forty.

After his marriage to *Khadijah*^{ra}, the Holy Prophet^{sa} became very reflective. He used to retire to a cave on Mount *Hirā* and spend his time in meditation and seclusion. He sometimes spent many nights in this cave and on one of these occasions had an extraordinary experience. One night, in the year 610 AD, he was lying, wrapped in a mantle, when the angel Gabriel visited him. Four times the angel embraced him tightly and commanded him to recite:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ⁰ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ⁰ اقْرَأْ وَ رَبُّكَ
الْأَكْرَمُ⁰ الَّذِي عَلَّمَ بِالْقَلَمِ⁰ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ⁰

*iqra' bismi rabbikalladhī khalaq khalaqal insāna min 'alaq
iqra' wa rabbukal akramulladhī 'allama bil qalam 'allamal
insāna mā lam ya'lam*

Recite in the name of your Lord Who created, Created man from an

adhesive clot. Recite! And your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

The Holy Prophet^{sa} was forty years old at the time of this first revelation which marks the beginning of his Prophethood. The night of first revelation occurred towards the end of the month of *Ramaḍān*. When, he was called to Prophethood by Allāh, he fully devoted his life to Allāh's service and to the universal spread of Islām. The Holy Prophet^{sa} asked the people to give up idol worship, and return to the worship of One God and be kind and charitable to the poor. The Meccans, however, rejected the Prophet's^{sa} message and displayed considerable hostility to him and his followers. They started to ill-treat the Holy Prophet^{sa} and his followers. After enduring thirteen years of unimaginable suffering at the hand of the fledgling religion's enemies, the Holy Prophet^{sa} left Mecca. Under Divine guidance he migrated to Medina, where the first Muslim community was established by some of his followers who had migrated earlier. When the *Quraish* realized that they could not stop the flow of conversion, they became furious and decided to assassinate the Holy Prophet^{sa} himself. When the Holy Prophet^{sa} learned of the evil intentions of the enemy, he in the company of Abū Bakr^{ra}, quietly slipped out of Mecca in the secrecy of night. They both took shelter in a nearby cave called "*Thaur*". For two days and two nights, the Prophet^{sa} and Abū Bakr^{ra} hid in the cave. On the third night, according to plan, the Holy Prophet^{sa} continued his journey towards *Yathrib*, where the people were eagerly awaiting his arrival. When he reached *Yathrib*, he decided to stop for a while in *Qubā'*, a nearby village. He stayed in *Qubā'* for a few days and also laid down the foundation of the first mosque ever built by the Muslims. After building the *Qubā'* mosque, Holy Prophet^{sa}, finally arrived in Medina where he stayed at the home of Ḥaḍrat Abū Ayūb Ansārī^{ra}. The Holy Prophet^{sa}, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called *Masjid Nabawī* (The Prophet's^{sa} mosque). It was a modest structure made of mud and bricks. The roof was made from leaves and trunks of date palms. The dimensions of the Prophet's^{sa} mosque were as follows: Height, 10 feet; Length, 105 feet; Width, 90 feet.

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The Muslims of Medina were extremely happy to receive the Holy Prophet^{sa} and his companions. This emigration of the Holy Prophet^{sa} from Mecca to *Yathrib* is called the *Hijrah* and took place in June 622 AD. The Islāmic Calendar (*Hijrī Calendar*) dates from this event. Also, *Yathrib* changed its name to *Medina-tun-Nabī* (The city of the Prophet^{sa}) and later it was shortened to Medina. The faithful followers of the Prophet^{sa} who had left their homes and other worldly possessions in Mecca and had come to Medina for the sake of Islām, were known as *Muhājirūn* or Emigrants. The new converts at Medina, who helped the Prophet^{sa} at a most difficult time, were called by him *Anṣār* or Helpers.

The Holy Prophet's^{sa} enemies continued their efforts to wipe out the new faith and its adherents. They fought many battles with Muslims to wipe out Islām, but were completely unsuccessful in thwarting the spread of Islām. Islām spread rapidly, and when the Holy Prophet^{sa} returned to Mecca in January 630 AD, it was in triumph with ten thousand followers. Muḥammad^{sa} forgave those who had opposed him and continued to propagate the teachings of Islām far and wide.

CHARTER OF FREEDOM

This is the document which Muḥammad son of ‘Abdullāh, God's Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know. ... I promise that any monk or wayfarer who will seek my help on the mountains, in the forests, deserts or habitations, or in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax they have promised to pay. If they will prefer themselves to

defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims, any Muslim so doing will be regarded as recalcitrant to God and His Prophet. Monks and bishops will be subject to no tax or indemnity whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences, Every help shall be given them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till Judgement Day.

(Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Holy Qur'ān Commentary, Vol. 4, pp 1755-6)

THE FAREWELL ADDRESS OF THE HOLY PROPHET^{sa} AT MECCA (ḤAJJATUL WIDĀ')

In the ninth year of the *Hijrah*, the Holy Prophet^{sa} went on a pilgrimage to Mecca. On the day of the pilgrimage, he received the revelation containing the famed verse of the Holy Qur'ān:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا ط

*al yauma akmaltu lakum dīnakum wa atmamtu ‘alaikum
ni‘matī wa raḍītu lakumul islāma dīna*

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion. (5:4)

This verse said in effect that the message which the Holy Prophet^{sa} had brought from God and which by word and deed he had been expounding all these years, had been completed. Every part of this message was a blessing. The Message now completed, embodied the highest blessings which man could receive from God. The Message is epitomized in the name '*Al-Islām*', which means submission. Submission was to be the religion of Muslims, the religion of mankind.

The Holy Prophet^{sa} recited this verse in the valley of *Muzdalifah*, where the pilgrims had assembled. Returning from *Muzdalifah*, the Prophet^{sa} stopped at *Minā*. It was the eleventh day of the month of *Dhul Hijjah*. The Prophet^{sa} stood before a large gathering of Muslims and delivered an address, famed in history as the farewell address of the Prophet^{sa}. In the course of this address he said:

"O men, lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgement. God has appointed for every one a share in the inheritance. No 'Will' shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father in that house. Whoever contests the parentage of this child will be liable to punishment under the Law of Islām. Anyone who attributes his birth to some one else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

O men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a

case must not be severe. But if your wives do not do such things, and their behavior is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to

your own standard of living.

Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God's creation. To give them pain or trouble can never be right.

O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.

While he was saying this the Prophet^{sa} raised his hands and joined the fingers of the one hand with the fingers of other and then said:

Even as fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

Proceeding, the Prophet^{sa} said:

Do you know what month this is? What territory we are in? What day of the year it is today?

The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of the *Hajj*.

Then the Prophet^{sa} said:

Even as this month is sacred, this land inviolate, and this day holy,

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so has God made the lives, property and the honor of every man sacred. To
take any man's life or his property, or attack his honor, is as unjust and
wrong as to violate the sacredness of this day, this month, and this
territory. What I command you today is not meant only for today. It is
meant for all times. You are expected to remember it and to act upon it
until you leave this world and go to the next to meet your Maker.*

In conclusion he said:

*What I have said to you, you should communicate to the ends of
the earth. Maybe those who have not heard me may benefit by it more than
those who have heard.*

(Ṣiḥaḥ Sitta, Ṭabari, Hishām and Khamīs)

The Prophet's^{sa} address is an epitome of the entire teaching and spirit of Islām. It shows how deep was the Prophet's^{sa} concern for the welfare of man and the peace of the world; also how deep was his regard for the rights of women and other weak creatures. The Prophet^{sa} knew his end was near. He had hints from God about his death.

(Life of Moḥammad^{sa}, Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, p 160-162)

THE HOLY PROPHET'S^{sa} ILLNESS

Two months after returning from the farewell pilgrimage, the Holy Prophet^{sa} fell ill. The Prophet's^{sa} Mosque (*Masjid Nabawī*) in Medina was adjacent to his residence. One day the Prophet^{sa} stood by the window and looked outside at the Muslims getting ready to say *Fajr* Prayer behind Abū Bakr^{ra}. The people looked at the Holy Prophet's^{sa} face and waited for him to join them. He smiled at them and indicated with hand for Abū Bakr^{ra} to go ahead with the Prayer. That was the last time the Muslims saw their Prophet's^{sa} face; that day at noon, the Holy Prophet^{sa} passed away. At the time of his demise on May 26, 632 AD* in Medina, Islām had spread throughout Arabia.

*1. *History of Ahmadiyyat Vol. 3, p 555 (printed as footnote): Akhbār Jang*

Karachi September 28, 1958: According to the modern investigation of Dr. Muḥammad Shaheedullah, Professor, Rajshahi University, Bangladesh the Holy Prophet ^{sa} passed away on 1st Rabi'ul Awwal, 11th Hijri which corresponds to 26th May, 632. According to the book 'Attaufiqātil Ilhāmiyyah' 1st Rabi'ul Awwal, 11th Hijri corresponds to 27th May, 632 AD instead of 26th May, 632 AD. The Promised Messiah and Mahdi ^{as} passed away on 26th May, 1908 and was buried on 27th May, 1908. This concurrence of the two dates apparently becomes an interpretation of the tradition of the Holy Prophet ^{sa} :

فَيُذْفَنُ مَعِيَ فِي قَبْرِىْ

fa yudfanu ma'iya fi qabri

He will be buried with me in my grave

(Mishkāt Bāb Nazūl 'īsa)

(The tradition was no indication of burial of a dead body along with the body of the Holy Prophet ^{sa} in his grave. What it meant was he would be spiritually identified completely with the Holy Prophet ^{sa}.)

2. *In Ṭabqāt ibn Sa'ad, Section II, page 377 and in History of Islām by Mueenuddin Nadvi the date of demise of the Holy Prophet ^{sa} is given as 12th Rabi'ul Awwal, 11th Hijri.*
3. *In Sīrat ibn Hashām Vol IV, History of Islām written by Sayyed Ameer 'Alī and History of the Arabs by Philip Hatty, the date of demise of the Holy Prophet ^{sa} is given as June 8, 632 AD.*

KHILĀFAT (SUCCESSION) IN ISLĀM

The word "*Khalīfah*", is derived from Arabic word '*Khalafā*' and literally means, 'One who comes after', successor, vicegerent, substitute, or deputy. Its plural is *Khulafā*.

The famous *Imām Ibni Kathīr* writes:

"*Khalīfah*" is the person who performs the duties of another person gone before him as his successor."

(*Al-Niyyat, Vol. 1, p 315*)

The Holy Qur'ān has mentioned the following two types of *Khulafā*:

1. *Khalīfatullāh*

God's Representatives, who are Prophets such as Ḥaḍrat Adam^{as} and Ḥaḍrat David^{as}.

About Adam^{as} God Almighty says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ط

*wa idh qāla rabbuka lilmalā'ikati innī jā'ilun filardī
khalīfah*

And when thy Lord said to the angels: 'I am about to appoint a vicegerent in the earth'. (2:31)

And about David^{as} God Almighty says:

يَدَاوُ دُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

yā dā'ūdu innā ja'alnāka khalīfatan filard

O David, We have made thee a vicegerent in the earth. (38:27)

2. ***Khalīfatunnabi***

Khulafā who are successors of Prophets, follow their footprints and lead the community on the *Sharī'ah* of their Master Prophets. Such *Khulafā* may be *Prophets* or *Khulafā*. They may be contemporaries of their master Prophets or succeed them after their death. Such as Israelite Prophets who all were the *Khulafā* of Moses^{as}.

The Holy Prophet^{sa} has stated regarding *Khilāfat*:

مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ

mā kānat nubuwwatun qaṭṭu illā tabi'at-hā khilāfatun

'There has been no Prophet who has not been followed by *Khilāfat*.'

(*Khaṣā'isul-kubrā*, part II, p 115)

After the sad demise of the Holy Prophet^{sa}, the second type of *Khilāfat* was established by Allāh. It was known as the *Khilāfat-i-Rāshida* (The righteous *Khilāfat*). Ḥaḍrat Abū Bakr^{ra}, the closest companion of the

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Holy Prophet^{sa}, was elected his first successor. Ḥaḍrat Abū Bakr^{ra} was followed by three other close and worthy companions Ḥaḍrat ‘Umar^{ra}, Ḥaḍrat ‘Uthmān^{ra}, and Ḥaḍrat ‘Alī^{ra}. After the passing of Ḥaḍrat ‘Alī^{ra}, many factions sprung up among Muslims, and the word *Khalīfah* was misapplied to the dynastic succession of the ruling families.

The system of *Khilāfat*, in one form or another, lasted some 626 years after the sad demise of the Holy Prophet^{sa}. During this period five distinct Caliphates existed among the Muslims, all belonging to the House of *Quraish*. These were:

- | | | |
|----|--|---------------|
| 1. | <i>The Righteous Caliphate</i> | 632 - 661 AD |
| 2. | <i>The Umayyad Caliphate of Damascus</i> | 661 - 750 AD |
| 3. | <i>The ‘Abbasid Caliphate of Baghdad</i> | 750 - 1258 AD |
| 4. | <i>The Umayyad Caliphate of Spain</i> | 929 - 1031 AD |
| 5. | <i>The Fātimid Caliphate of Egypt</i> | 909 - 1171 AD |

The fourteenth and last of the *Fātimid* Caliphs was dethroned in 1171 AD by Salahuddin the Great, the famous warrior of the Crusades. With the fall of Al-Azid ended the *Fātimid* dynasty which was founded by Al-Mahdī some 262 years ago.

Ḥaḍrat Abū Bakr Ṣiddīq^{ra} (Period of *Khilāfat*: 632-634 AD)

The personal name of Ḥaḍrat Abū Bakr^{ra} was ‘Abdullāh, but based on his son's name, Bakr, he was known as Abū Bakr. His father was known as Abū Qaḥāfah and his mother as Ummul Khair Salma. He was born in 572 AD in Mecca. He was a close friend of the Holy Prophet^{sa}. He was the first among men to confirm the truth of the claim of the Holy Prophet^{sa} and thus earned the title *Ṣiddīq*. He was in the company of the Holy Prophet^{sa} during his migratory journey (*Hijrah*) from Mecca to Medina. He was the only companion of the Holy Prophet^{sa} in the Cave *Thaur*, where they both took refuge during this journey.

Following the *Ḥajjatul Widā‘* (The Last Pilgrimage), when the Holy Prophet^{sa} fell seriously ill, he instructed Ḥaḍrat Abū Bakr^{ra} to lead the daily Prayers. After the sad demise of the Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra} was elected as the first *Khalīfah*. He had to deal with an extremely difficult situation which developed due to the sudden demise of the Holy Prophet^{sa}.

The first problem was that some of the tribes renounced Islām, simply because their tribal chiefs did not feel necessary to remain loyal to the successors of the Holy Prophet^{sa}. Not only that but they started preparing to attack Medina to end the newly established institution of *Khilāfat*. Ḥaḍrat Abū Bakr^{ra}, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Ḥaḍrat Abū Bakr Ṣiddīq^{ra} was that many people refused to pay the *Zakāt*, which was essential for fulfilling the needs of the Islāmic state and caring of the poor. Ḥaḍrat Abū Bakr^{ra} vowed to collect *Zakāt* from everyone and took all the necessary measures to achieve this goal.

Welcome to Ahmadiyyat, The True Islām

The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started rebellion against the Islāmic state. *Musailma Kadhdhāb* and *Aswad Anṣī*, raised large armies and captured some of the Muslim territories. Ḥaḍrat Abū Bakr^{ra} was prompt to fight back these rebellious false prophets. Despite meager resources, Allāh granted him victory against the mischief mongers.

One of the many great achievements of his *Khilāfat* was the collection of the Holy Qur'ān at one place. Although the writing and arrangement of the Holy Qur'ān was done under the supervision of the Holy Prophet^{sa} himself, yet it was written on various pieces of skin, leaves and slates. Ḥaḍrat Abū Bakr^{ra} collected all these pieces of writings in one place, and re-organized the system of *Huffāz*, or those who committed it to memory, in a systematic way, for the preservation of the Qur'ān.

During the last days of his life, the Holy Prophet^{sa} had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet^{sa} passed away. As Ḥaḍrat Abū Bakr^{ra} became *Khalīfah*, the law and order situation within and outside the Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet^{sa} advised him not to send the army against the Romans. But Ḥaḍrat Abū Bakr^{ra} replied forcefully, "What authority has the Son of Abū Qahāfah, to stop that which was started by the Holy Prophet^{sa}". The Muslim army, under the command of Ḥaḍrat Khālīd bin Walīd^{ra}, crushed a rebellion in Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim Army also defeated the Roman forces in the battles of *Ajnadan* and *Yarmuk*, and thus the whole of Syria came under the control of the Islāmic state.

Ḥaḍrat Abū Bakr^{ra} passed away on August 23, 634 AD, after remaining ill for fifteen days. He was one of ten blessed ones to whom the Holy Prophet^{sa} had given the glad tidings that they had been rewarded the Paradise. He remained *Khalīfah* for a little over two years.

(The Ahmadiyya Gazette, Majceed A. Mian, April/May 2000, p28-29)

Ḥaḍrat ‘Umar Fārūq^{ra} (*Period of Khilāfat: 634-644 AD*)

His personal name was ‘Umar, Fārūq was his title, and Ibn Al-Khaṭṭāb, his family name. He was born in 581 AD in Mecca, and belonged to a noble family of the *Quraish*. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet^{sa} announced his claim to Prophethood, Ḥaḍrat ‘Umar Bin Khaṭṭāb^{ra} became a fierce opponent of Islām. So much so that one day he took up his sword and left his house with the intention to kill the Holy Prophet^{sa}. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islām. He went straight to them and knocked at their door, he could hear the Holy Qur’ān being recited inside the house. This made him furious and he started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, ‘Umar! You may beat us as much as you like, but we are not going to give up our faith.’ This made him calm down, and he asked them to recite a portion of the Holy Qur’ān for him. He was so moved by the Qur’ānic verses that his eyes filled with tears. He went straight to the Holy Prophet^{sa} and accepted Islām. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for Muslims. This miraculous change in Ḥaḍrat ‘Umar^{ra} was in fact the result of the Holy Prophet's^{sa} prayers.

Ḥaḍrat ‘Umar Bin Khaṭṭāb^{ra} was the second successor of the Holy Prophet^{sa}. During his *Khilāfat*, the Islāmic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state. During the period of his *Khilāfat*, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under the Muslim rule. When the city of Jerusalem in Palestine was conquered by the Muslims in 17 *Hijri*, Ḥaḍrat ‘Umar^{ra} himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

Welcome to Ahmadiyyat, The True Islām

Ḥaḍrat ‘Umar^{ra} established a splendid system of administration for the Islāmic state. Some of his main achievements in this field are:

1. Establishment of *Majlis Shūra*, a consultative body of advisors to the *Khalīfah*.
2. Division of the whole Islāmic state into provinces to facilitate administration.
3. Establishment of a finance department and building of schools and mosques in different parts of the state.
4. Introduction of the Islāmic calendar of *Hijrah*.

Ḥaḍrat ‘Umar^{ra} was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see himself if anyone was in need of help. Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that the children were hungry for two days and the pot was put on the fire just to console them. He immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him saying: 'On the Day of Judgment you will not carry my load.'

The woman, who had not seen Ḥaḍrat ‘Umar^{ra} before, was so pleased that she prayed aloud for him saying, 'May Allāh make you the *Khalīfah* in place of ‘Umar.' On hearing this, Ḥaḍrat ‘Umar^{ra} started crying and without saying a word left the place.

In 644 AD, Ḥaḍrat ‘Umar^{ra} was stabbed by a Persian slave, while he was offering his Prayers in the Mosque. This proved fatal and he passed away at the age of sixty three on 26th of *Dhul Hijjah*, 23 AH. He was a truly great *Khalīfah* whose period of *Khilāfat* was undoubtedly a golden period in the history of Islām. He was one of ten blessed ones to whom the Holy Prophet^{sa} had given the glad tidings that they had been rewarded the Paradise.

(The Concise Encyclopedia of Islām, Cyril Glasse, Stacey International, London, 1989, p 408; Ahmadiyya Gazette, April/May 2000, p 28-29)

Ḥaḍrat ‘Uthmān Ghani^{ra} (Period of *Khalīfah*: 644-656 AD)

Ḥaḍrat ‘Uthmān Ghani^{ra} was elected the third *Khalīfah* by the Council appointed by Ḥaḍrat ‘Umar^{ra} shortly before his death. When Ḥaḍrat ‘Umar^{ra} was on his death bed, he appointed a Council to elect the next successor. The Council consisted of:

Ḥaḍrat ‘Abdur Rahmān bin ‘Auf ^{ra}	Ḥaḍrat Ṭalhā ^{ra}
Ḥaḍrat ‘Alī ^{ra}	Ḥaḍrat ‘Uthmān Ghani ^{ra} , and
Ḥaḍrat Sa‘d ^{ra}	Ḥaḍrat Zubair ^{ra}

Ḥaḍrat ‘Abdur Rahmān bin ‘Auf^{ra} was not willing to shoulder the great responsibility and opted out of the election in favor of the other five. He was, therefore, appointed to seek a common consensus for the next *Khalīfah*. Ḥaḍrat ‘Abdur Rahmān bin ‘Auf^{ra} took the opinions of the Council members and other prominent Muslims and the majority votes were in favor of Ḥaḍrat ‘Uthmān Ghani^{ra}. He was, therefore, declared as the elected *Khalīfah* and everyone took the oath of allegiance at his hands.

Ḥaḍrat ‘Uthmān Ghani^{ra} belonged to the well known family, *Banū Umayya* of the *Quraish*. His lineage can be traced back to the Holy Prophet^{sa} in the fifth generation before him. His generosity for the poor was so well known that he earned the title *Ghani*.

Ḥaḍrat ‘Uthmān^{ra} embraced Islām through the preaching of his close friend, Ḥaḍrat Abū Bakr^{ra}. He was the fourth person to embrace Islām, but he faced much hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet^{sa} held Ḥaḍrat ‘Uthmān^{ra} in great esteem, and married his daughter, Ruqayyah^{ra} to him. On her death, the Holy Prophet^{sa} married his second daughter, Ummi Kulthūm^{ra} to Ḥaḍrat ‘Uthmān^{ra}. Thus, Ḥaḍrat ‘Uthmān^{ra} was called *Dhunnūrain*, meaning the one with two lights.

During the *Khilāfat* of Ḥaḍrat ‘Uthmān^{ra} the Islāmic Empire expanded still further. A rebellion in Iran was crushed. In the North, the Romans were once again defeated by the Muslim forces led by Ḥaḍrat Amīr Muāwiah^{ra}. Then the Romans came by the sea to invade Egypt, but were once again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under Muslim control. It was during his *Khilāfat* that a navy and an Islāmic fleet were established.

During his *Khilāfat*, standard copies of the Holy Qur’ān were prepared from the ones compiled by Ḥaḍrat Abū Bakr^{ra} and sent to all the provinces of the state. This was certainly his most important deed. The Holy Qur’ān, as we see it today, was compiled during his *Khilāfat* and under his direct supervision. The last six years of his *Khilāfat*, however, passed in chaos and conflicts due to the conspiracies of certain groups including that of ‘Abdullāh Bin Ṣabāḥ, a Jew who had become a Muslim with an intention of weakening the Islāmic state.

Towards the end of his *Khilāfat*, various groups who wanted to depose Ḥaḍrat ‘Uthmān^{ra} entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Ḥaḍrat ‘Uthmān^{ra} refused to step down from the God-given position of *Khilāfat* because of his just and firm belief that a *Khalīfah* was made by God and not by people.

Ḥaḍrat ‘Uthmān^{ra} was then martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Qur’ān. He certainly sacrificed his life for the integrity of *Khilāfat* in the best interest of Islām. He was one of ten blessed ones to whom the Holy Prophet^{sa} had given the glad tidings that they had been rewarded the Paradise.

(The Concise Encyclopedia of Islām, Cyril Glasse, Stacey International, London, 1989, p 412; A Book of Religious Knowledge, Waheed Ahmad, p. 150)

Ḥaḍrat ‘Alī Bin Abī Ṭālib^{ra} (Period of Khilāfat: 656-661AD)

With the death of Ḥaḍrat ‘Uthmān^{ra}, a state of complete disorder and anarchy ruled in the city of Medina. After five days of political wrangling, Ibn Ṣabā, leader of the Egyptian rebel group supported the cause of Ḥaḍrat ‘Alī^{ra} on the grounds that he was the rightful *Khalīfah* in whose favor the Holy Prophet^{sa} has made a 'Will'. On June 23, 656 AD, six days after the death of Ḥaḍrat ‘Uthmān^{ra}, Ḥaḍrat ‘Alī^{ra} was chosen as the fourth successor of the Holy Prophet^{sa} and the public swore allegiance at his hand one by one.

Ḥaḍrat ‘Alī^{ra} was the son of the Holy Prophet's^{sa} uncle, Abū Ṭālib. He was born in Mecca about twenty years after the birth of the Holy Prophet^{sa}. When Ḥaḍrat ‘Alī^{ra} was born, the Holy Prophet^{sa} himself became his guardian, as his father's financial position was very weak.

Ḥaḍrat ‘Alī^{ra} stayed in the bed of the Holy Prophet^{sa} the night when the Holy Prophet^{sa} left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet^{sa}. The next morning, they were enraged when they found Ḥaḍrat ‘Alī^{ra} in the bed, instead of the Holy Prophet^{sa}. Ḥaḍrat ‘Alī^{ra} was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet^{sa}. Ḥaḍrat ‘Alī^{ra} was married to Ḥaḍrat Fāṭimah^{ra} who was the daughter of the Holy Prophet^{sa}.

Soon after his election, Ḥaḍrat ‘Alī^{ra} moved the capital of the Muslim State from Medina to Kūfah in Iraq, which was a more central place. After his election, he faced the popular demand of Muslims, including influential companions of the Holy Prophet^{sa}, like Ḥaḍrat Ṭalḥa^{ra}, and Ḥaḍrat Zubair^{ra} to immediately punish the murderers of Ḥaḍrat ‘Uthmān^{ra}.

Ḥaḍrat ‘Alī^{ra} announced that his top priority was to restore law and order in the state, and only then he would be able to bring the assassins of Ḥaḍrat ‘Uthmān^{ra} to justice. But Ḥaḍrat Ṭalḥa^{ra} and Ḥaḍrat Zubair^{ra} did not agree with Ḥaḍrat ‘Alī^{ra} and started raising an army. Ḥaḍrat ‘Ā’ishah^{ra} who was not aware of the real situation, also joined Ḥaḍrat Ṭalḥa^{ra} and Ḥaḍrat Zubair^{ra}, in an effort to punish the assassins. The three led a small army towards Baṣra.

Ḥaḍrat ‘Alī^{ra} tried his best to avoid fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Ḥaḍrat ‘Ā’ishah^{ra}. However, Ḥaḍrat Ṭalḥa^{ra} and Ḥaḍrat Zubair^{ra} left their forces even before the battle, and were killed by some other opponents. Ḥaḍrat ‘Ā’ishah’s^{ra} forces were defeated, but Ḥaḍrat ‘Alī^{ra} gave her due respect and took care of her safety. He sent her back to Medina in the escort of her brother, Muḥammad bin Abū Bakr^{ra}. The battle was called the *Battle of Jamal* (Camel) because Ḥaḍrat ‘Ā’ishah^{ra} rode a camel during the battle. Later, Ḥaḍrat ‘Ā’ishah^{ra} was regretful throughout her life to have fought against Ḥaḍrat ‘Alī^{ra}.

After the *Battle of Jamal*, Ḥaḍrat ‘Alī^{ra} urged Amīr Muāwiah^{ra}, who had not yet taken the *Bai‘at* of Ḥaḍrat ‘Alī^{ra} to submit to him in the best interest of Islām. But Amīr Muāwiah^{ra} refused to submit on the pretext that the blood of Ḥaḍrat ‘Uthmān^{ra}, who also belonged to the family of *Umayyah*, must be avenged first.

Amīr Muāwiah^{ra}, with the help of Amr Bin ‘Āṣ^{ra}, started raising an army. Ḥaḍrat ‘Alī^{ra} had no alternative but to advance towards Syria to fight Amīr Muāwiah^{ra}. In July, 567 AD, the two armies met in a battle at *Ṣaffāin*. There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abū Mūsa al-Ash‘arī^{ra}, representing Ḥaḍrat ‘Alī^{ra}, and Amr

Bin ‘Āṣ^{ra} representing Amīr Muāwiah^{ra}. Unfortunately, this arbitration

ended in failure because Amr Bin ‘Āṣ^{ra} deviated from the decision agreed upon with Abū Mūsā al-Ash‘arī^{ra}.

A large group of people, who were basically against the proposal of arbitration, separated from Ḥaḍrat ‘Alī^{ra} and chose an independent *Amīr* for themselves. This group was called *Khawārijī*, meaning 'The outsiders'. At first, Ḥaḍrat ‘Alī^{ra} tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the *Khawārijī* were killed.

After this crushing defeat, the *Khawārijī* planned to assassinate Ḥaḍrat ‘Alī^{ra}, Ḥaḍrat Amīr Muāwiah^{ra} and Amr Bin ‘Āṣ^{ra}. The latter two escaped from the attempts on their lives. Ḥaḍrat ‘Alī^{ra} was fatally wounded by his attacker, while going to the mosque for *Fajr* prayer. Two days latter, this courageous and pious *Khalīfah* passed away on 20th *Ramaḍān*, 40 AH. Undoubtedly, Ḥaḍrat ‘Alī^{ra} sacrificed his life for the integrity of *Khilāfat*. He was one of the ten blessed ones to whom the Holy Prophet^{sa} had given the glad tidings that they had been rewarded the Paradise.

Accession of Ḥaḍrat Ḥasan^{ra}

On the death of Ḥaḍrat ‘Alī^{ra}, his eldest son Ḥasan^{ra} was elected as the *Khalīfah*. As soon as Muāwiah^{ra} learned of this, he invaded Iraq and a battle ensued between Muāwiah^{ra} and Ḥasan's^{ra} armies. Ḥasan^{ra} realized the seriousness of the situation and sent a letter of submission to Muāwiah^{ra}. Ḥasan^{ra} agreed to abdicate his right to *Khilāfat* in favor of Muāwiah^{ra} on the condition that after Muāwiah's^{ra} death, Ḥasan's^{ra} younger brother, Ḥusain^{ra} will be made the *Khalīfah*. After this agreement, Ḥasan^{ra} retired to his family in Medina, where he was poisoned to death at the instigation of Yazīd, the son of Muāwiah^{ra}.

(The Concise Encyclopedia of Islām, Cyril Glasse, Stacey International, London, 1989, pp 33-34; A Book of Religious Knowledge, Waheed Ahmad, p. 152)

SECTS IN ISLĀM (THE MAINSTREAM SECTS AND THE SUBSECTS)

During the course of Islāmic history, political events and ideological and theological issues divided the Muslim community into various groups which then started to identify with specific causes. At present there are more than 72 sects in Islām.

A tradition of the Holy Prophet states that the *Ummati Muslimah* will divide into 73 sects:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَفَرَّقَتْ
الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً أَوْ اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً وَ
النَّصَارَى مِثْلَ ذَلِكَ وَ تَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً -

‘an abī hurairata^{ra} anna rasūlallāhi^{sa} qāla tafarraqatil yahūdu
‘alā ihdāwwa sab‘īna firqatan a-withnataini wa sab‘īna
firqatan wannaṣārā mithla dhālika wa taftariqu ummatī ‘alā
thalāthiñwwa sab‘īna firqatan.

Ḥaḍrat Abū Huraira^{ra} narrates that the Holy Prophet^{sa} said: "Jews were divided into 71 or 72 sects. Similarly, the Christians were divided in 71 or 72 sects. My Ummah will divide into 73 sects."

(Tirmidhī abwābul ‘īmān bāb iftarāq hādhi hil ummati)

The two mainstream sects of Islām are: The *Sunnīs*, and the *Shi'ite*. All other sects developed from these two mainstreams. Some well-known sects and their relationship with the two mainstream sects are:

Sunnī Stream of Islām: *Ahli Sunnat, Ahl-i-Ḥadīth,*
Wahhābīs, Aḥmadīs

Shi'ah Stream of Islām: *Zaidīs (Also called "Five-Imām*
Shi'ites" or "Fivers"), Twelvers,
(Also called "Twelve-Imām Shi'ites"
or ithnā'asharī'a), Seveners: Nizārīs
(Ismā'īlīs), Musta'līs (Bohras).

The Sunnīs

Sunnīs [The adjective from the word *Sunnah* (practice and custom of the Holy Prophet^{sa})] is the largest group of Muslims. The full name of the *Sunnīs* is *Ahlussunnah wal-jamā'* (The people of the *Sunnah* and the Consensus).

This is the main sect of Muslims. About 85% of the Muslims are *Sunnīs*. They accept the authority of all the *Khulafā-i-Rāshidīn* (The righteous *Khulafā*) and follow closely the custom and practice (*Sunnah*) of the Holy Prophet^{sa}. They adhere to the Islāmic law (*Sharī'ah*) as interpreted by the four well-known jurists and Imāms: *Mālik bin Anas*, *Abū Ḥanīfah*, *Muḥammad bin Idrīs al-Shāfi'ī* and *Aḥmad bin Ḥanbal*.

The Schools of Jurisprudence

There are four Schools of Jurisprudence among the *Sunnīs*: the *Ḥanafī*, *Ḥanbalī*, *Mālikī* and *Shāfi'ī*. Each school is a legal system developed out of the so-called "Foundations of the Jurisprudence" (*Uṣūl al-fiqh*). The founders of the schools are: *Abū Ḥanīfah* (d. 767); *Mālik ibn Anas* (d. 795); *Muḥammad ibn Idrīs al-Shāfi'ī* (d. 820); and *Aḥmad ibn Ḥanbal* (d. 855). The *Mālikī* school is dominant in the Arab West and West

Welcome to Ahmadiyyat, The True Islām

Africa; the *Ḥanafī* school is dominant in most countries that were formerly part of the Turkish Empire and India. The *Ḥanbalī* school is mostly observed in Saudi Arabia and in Qatar. The *Shāfi'ī* school is dominant in Indonesia, Malaya, and the Philippines; it is also important in Egypt, where the *Ḥanafī* and *Mālikī* schools are also represented.

A majority of the *Sunnī* Muslims belong to the *Ahl-i-Ḥadīth* or Traditionalist sect. They give particular importance to sayings and doings of the Holy Prophet^{sa} as recorded in the various books of *Aḥādīth*. Over the years, many sects developed which took issues from some of the main beliefs of the traditionalists. Two of these sects are: *Wahhābīs* and *Aḥmadīs*.

The Wahhābīs

The *Wahhābī* sect rose in the middle of the eighteenth century within the Arabian Peninsula. The *Wahhābī* movement was started by Muḥammad bin 'Abdul Wahhāb (1703 -1793 AD) who was a native of Najd, a province in north-central Arabia. He preached a strict puritanical Islām which forbade the veneration of the holy places, religious relics and holy men. Amīr Muḥammad ibn Sa'ūd accepted *Wahhābī* beliefs and his descendants, the *House of Sa'ūd*, did much to propagate and establish *Wahhābī* doctrines in Arabia and surrounding areas. During the spread of the political influence of the *House of Sa'ūd*, numerous armed conflicts occurred with the Ottoman Empire of Turkey.

Technically, the *Wahhābīs* consider themselves to be "Non-imitators" or not attached to tradition (*ghair muqallidīn*), and therefore answerable to no School of Jurisprudence at all, observing instead what they call the practice of early Islām. However, to do so does correspond to the ideal aimed at by *Ibn Ḥanbal*, and thus they can be said to belong to this "school".

The Shi'ites

The *Shi'ah* branch of Islām with doctrines significantly different

from those of the orthodox *Sunnī* majority comprises 15% or less of the total of all Muslims. The name *Shi'ite* or *Shi'ah* means, "A partisan" and comes from *Shi'at 'Alī* (The "Party of 'Alī"). The *Shi'ites* believe that Ḥaḍrat 'Alī^{ra} was the legitimate successor to the Holy Prophet^{sa}. Ḥaḍrat 'Alī^{ra} was the cousin and also son-in-law of the Holy Prophet^{sa}. The *Shi'ite* believe this blood relationship entitled only Ḥaḍrat 'Alī^{ra} and his descendants to inherit the spiritual "mantle" of the Holy Prophet^{sa}. They disown the three other *Khulafā-i-Rāshidīn*.

The *Shi'ah* stream of Islām traces its origin in political developments dating back to Ḥaḍrat 'Uthmān, the third successor of the Holy Prophet^{sa}. At the death of Ḥaḍrat 'Umar^{ra}, the second *Khalīfah*, a Council of six persons was entrusted with the task of electing the new *Khalīfah*. The backers and supporters of Ḥaḍrat 'Alī^{ra}, commonly referred to as the partisans of Ḥaḍrat 'Alī^{ra}, showed visible disappointment at the outcome and called the election a "conspiracy" to withhold the *Khilāfat* from the Prophet's^{sa} own family. This was the first seed of dissension which appeared in Islām and eventually divided the otherwise united community.

According to the *Shi'ah's* belief, Ḥaḍrat 'Alī^{ra} inherited all the spiritual abilities of the Holy Prophet^{sa} and was the only rightful successor. The *Shi'ahs*, therefore, reject the *Khilāfats* of Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat 'Umar^{ra}, Ḥaḍrat 'Uthmān^{ra} and that of the Umayyad dynasty that followed. Furthermore, the *Shi'ahs* do not accept many *Ahādīth* of the Holy Prophet^{sa} which were transmitted by Ḥaḍrat 'Ā'ishah^{ra}, the wife of the Holy Prophet^{sa}, whom they consider an enemy of Islām. The *Shi'ahs* also differ from the *Sunnīs* in many other areas such as the regulations governing the ablution, *Adhān*, Prayer, Pilgrimage and declaration of one's faith.

The Shi'ites are divided into the following principle groups:

1. The largest division, *Twelve-Imām Shi'ism*, also called "*Twelvers*" (*ithnā'asharī'a*), has been the official religion of

Welcome to Ahmadiyyat, The True Islām

Persia since the *Ṣafāwīd* dynasty came to power in 1501. *Twelve-Imām Shi'ite* make up 60% of the population in Iraq, and as minorities they are also present in Afghanistan, Lebanon, Pakistan and Syria, as well as in the Eastern Province of Saudi Arabia and some Gulf States. The *Twelve-Imām Shi'ites* are known by this name because they follow the twelve *Imāms*, all belonging to the House of 'Alī^{ra}. Their twelfth *Imām*, Muḥammad Al-Mahdī, is believed by them to be still alive and in hiding. The *Shi'ahs* believe in the Messianic return of this *Imām* in the Latter Days of Islām.

2. The *Zaidīs*, also called "*Five-Imām Shi'ites*" or "*Fivers*", are found in the Yemen, where they make up about 40% of the population. Zaid was the son of 'Alī Zain al-Ābidīn, the grandson of Ḥusain and the great-grandson of 'Alī bin Abū Ṭālib^{ra}. Zaid was killed in an armed conflict against the Umayyad Khalīfah, Hishām. Since his death, his supporters and followers broke away from the mainstream of *Shi'ahs* and became a distinct sect by themselves. Of all the *Shi'ahs*, *Zaidīs* are the closest to *Sunnīs* in their beliefs. Today the *Zaidī Shi'ahs* are mostly found in Yemen.
3. The third largest group, the *Seveners*, altogether two million or more are in India, and scattered across Central Asia, Iran, Syria, and East Africa.

The division of *Shi'ahs* into *Twelvers* and the *Seveners* sects occurred after their sixth *Imām*, Ja'far al-Ṣādiq. At the death of Ja'far al-Ṣādiq in 765 AD, the *Twelvers* made his younger brother, Mūsa al-Kāẓim, their seventh *Imām*. A dissenting group, later called the *Seveners*, followed the line of Ja'far al-Ṣādiq's direct descendants. Since Ja'far al-Ṣādiq's own son, Ismā'īl, had predeceased him, the *Seveners* recognized the new *Imām* in the son of Ismā'īl named Muḥammad al-Mahdī. For this reason the *Seveners Shi'ahs* are also referred to as *Ismā'īlīs*.

The *Ismā‘īlīs* continued to recognize their own *Imāms* for the next 144 years, right through the period of the ‘Abbāsīd Caliphate. Then in 909 AD, an *Ismā‘īlī Imām* by the name of ‘Ubaidullāh overthrew the Aghlabīd dynasty centered in Tunis, took over the name of ‘Ubaidullāh al-Mahdī and established himself as the first *Khalīfah* of the *Fāṭimīd* dynasty.

Then at the death of the *Fāṭimīd Khalīfah* al-Muṣṭanṣir in 1059 AD, the *Ismā‘īlīs* divided into two sects. The ones who followed the younger son of al-Muṣṭanṣir by the name of *al-Must‘alī* who became the next *Khalīfah*, are called *Must‘alīs*. The others who followed the elder son by the name of *al-Nizār* who was imprisoned, are called *Nizārīs*.

These groups each contain further subdivisions, and in some cases have given rise to offshoots, such as the *Shaykhīs*, while certain sects on the fringes of Islām have been influenced by ideas of a dominantly *Shi‘ite* -- and often *Ismā‘īlī* -- stamp.

The *Nizārī* *Ismā‘īlīs*

The *Nizārīs* took their leader, al-Nizār, into a mountain fortress and for a number of years led a life of secrecy and terror. They were notorious for carrying out well planned assassinations of their enemies and opponents. In 1817 AD, one *Nizārī Ismā‘īlī Imām* was given the title of Āgha Khān by Qajār Shah of Iran. This *Imām* later moved to India where his missionaries had considerable success in converting the local Hindu population to their doctrines. Since then the title of Āgha Khān has been retained by the *Nizārīs Ismā‘īlīs* for their *Imāms*.

The *Must‘alī* Bohras

The *Must‘alīs* continued to follow the direct line of

Welcome to Ahmadiyyat, The True Islām

al-Must‘alī. But the visible line of *Must‘alī Imāms* ended in 1130 AD when al-Must‘alī's son, al-‘Amir died leaving only an infant son by the name of *al-Ṭayyeb*. The *Fāṭimid* Caliphate continued through the new *Khalīfah* al-Ḥafīẓ who was the grandson of al-Muṣṭaṣir. But since al-Ḥafīẓ and the other *Khulafā* that followed him were not in direct line of descent from al-Must‘alī, the *Must‘alī Shi‘ahs* did not recognize them as their *Imāms*.

According to the *Must‘alī* belief the infant son of al-‘Amir is in hiding and is considered by them as the *invisible Imām*. The *Must‘alīs* of Yemen managed to convert large numbers of Hindus in Gujrat, a province in Western India. These converts are known in India and Pakistan as the *Bohras*.

(A Book of Religious Knowledge, Waheed Aḥmad, 1988, pp 162-166)

Unlike the *Sunnī* world, where no allegiance to a religious authority (With the exception of Aḥmadīs) is required other than accepting the procedures of a School of Jurisprudence, *Shi‘ite* must in principle adhere personally to a superior authority called a *Mujtahid*. The *Mujtahids*, the most important of whom are called *Āyatullāhs*, not only decide religious matters of their followers, but also control considerable sums of money, because they collect a special tax called the *khamas* (A "fifth").

The Larger Shi‘ah Subsects

The following are the larger subsects of the *Shi‘ahs*:

1. *Al-Imāmiyyah*
2. *Al-Zaidiyyah*
3. *Al-Kaisāniyyah*

Al-Imāmiyyah is further divided into these sects:

1. *Al-Bāqiriyyah*
2. *Al-Nausiyyah*
3. *Al-Shamitiyyah*
4. *Al-Amāriyyah*

- | | | | |
|----|-------------------------|----|-------------------------|
| 5. | <i>Al-Mūsawiyyah</i> | 6. | <i>Al-Qatiyyah</i> |
| 7. | <i>Al-Muḥammadiyyah</i> | 8. | <i>Al-Asna Ashriyya</i> |

The Al-Imāmiyyah subjects are:

- | | | | |
|----|------------------------|----|-----------------------|
| 1. | <i>Al-Ismā'īliyyah</i> | 2. | <i>Al-Hashāmiyyah</i> |
| 3. | <i>Al-Zariyyah</i> | 4. | <i>Al-Yūnisiyyah</i> |
| 5. | <i>Al-Shaitāniyyah</i> | 6. | <i>Al-Kamāliyyah</i> |

The Al-Zaidiyyah sect is divided into the following subjects:

- | | | | |
|----|----------------------|----|-------------------------|
| 1. | <i>Al-Jārūdiyyah</i> | 2. | <i>Al-Sulaimāniyyah</i> |
| 3. | <i>Al-Bātriyyah</i> | | |

Al-Kaisaniyyah is divided into two further subjects. One of these sects is of the view that Imām Muḥammad bin Ḥanfiyyah is still alive and that he is the awaited *Mahdī*. The other sect is of the opinion that Imām Muḥammad bin Ḥanfiyyah has passed away and that after his death, his son Abū Hāshim ‘Abdullāh, became his legatee and successor. The founder of the *Al-Kaisāniyyah* sect was Mukhtār Saqfī.

The Shi‘ah sects which are not part of the *Imāmiyyah* group are:

- | | | | |
|----|-----------------------|----|-----------------------|
| 1. | <i>Al-Ṣābiyyah</i> | 2. | <i>Al-Maghiriyyah</i> |
| 3. | <i>Al-Janāhiyyah</i> | 4. | <i>Al-Manṣūriyyah</i> |
| 5. | <i>Al-Khatābiyyah</i> | 6. | <i>Al-Bātniyyah</i> |
| 7. | <i>Al-Halūliyyah.</i> | | |

(Review or Religions, Malik Sifur Raḥmān, Vol. 94, No. 7, July, 1999, pp 51-63)

AḤMADIYYAT, THE AḤMADIYYA MUSLIM JAMĀ‘AT

Aḥmadiyyat is the Divinely promised revival of Islām prophesied in the Holy Qur’ān and by the Holy Prophet of Islām^{sa}.

The Holy Qur'an says:

وَ الْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَ هُوَ الْعَزِيزُ الْحَكِيمُ⁰

wa ākharīna minhum lammā yalḥaqū bihim wa huwal ‘azīzul ḥakīm

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:4)

The Holy Prophet^{sa} said:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَ إِمَامُكُمْ مِنْكُمْ

kaifa antum idhā nazala ibnu maryama fikum wa imāmukum minkum

"What will be your condition when Son of Mary will appear among you and he will be your Imām from among yourselves."

(Bukhārī, Kitābul Anbiyā)

A tradition of the Holy Prophet^{sa} regarding the advent of the Messiah and *Imām Mahdī* is:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ
إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ : وَ آخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا بِهِمْ ، قَالَ رَجُلٌ مِنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ
النَّبِيُّ ﷺ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ
الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ : لَوْ
كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رَجَالٌ مِنْ هَؤُلَاءِ -

‘an abī hurairata^{ra} qāla: "kunna julūsun ‘indannābiyyi^{sa}: idh
nazalat ‘alaihi sūratul jumu‘ati falam mā qara’ā: wa ākharīna
minhum lammā yalḥaqū bihim qāla rajulun: mann hā ’ulā’i yā
rasūlallāhi^{sa}? falam yurājī‘ hunnabiyyu^{sa} ḥattā sa’ālahū
marratan au marrataini au thalāthan qāla wa finā salmānūl
fārisiyyu, qāla: fa waḍa‘annabiyyu^{sa} yadahū ‘alā salmāna
thumma qāla: lau kānal ‘īmānu ‘indaththurayyā lanāla hū
rijālun min hā ’ulā’i

Ḥaḍrat Abū Huraira^{ra} narrates that we were sitting with the Holy Prophet^{sa} when *Sūrah Al-Jumu‘ah* was revealed: "And he will appear among others who have not yet joined the companions of the Holy Prophet^{sa}." We asked: "Who are they O Prophet of Allāh?" Among us Salmān^{ra} of Persia was sitting. The Holy Prophet^{sa} placed his hand upon Salmān^{ra} and said: "If faith ascends to the Pleiades some men from among them will bring it back to earth."

(*Bukhārī kitābul Tafsīr Sūrah Al-Jumu‘ah wa Muslim*)

God Almighty says in the Holy Qur'ān:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

huwalladhī arsala rasūlahū bilhudā wa dīnil ḥaqqi li yuzhirahū 'aladdīni kullihī

'He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions.' (61:10)

In the commentary of this verse the following is mentioned:

ذَٰلِكَ عِنْدَ عِيسَى ابْنِ مَرْيَمَ وَحَيْنَ تَصِيرُ الْمِلَّةُ وَاحِدَةً

dhālika 'inda 'Īsabni Maryama wa ḥīna taṣīrul millatu wāḥidatan

It is during the Promised Messiah's time that the true religion will supersede over all the false religions and only one religion will remain

(Ibn Jarīr Volume 28, p 53)

In the famous Book of *Shi'ites* (*Ghāyatul Maqṣūd*, Vol 2, p 123), regarding this verse of the Holy Qur'ān, it is stated:

"The '*rasūl*' (Messiah) mentioned in this verse (61:10) of the Holy Qur'ān refers to *Imām Mahdī*."

The International Aḥmadiyya Movement or the Aḥmadiyya *Jamā'at* was founded in 1889 by the Promised Messiah and *Imām Mahdī*, Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, in a small, remote and unknown village,

Qadian, in the Punjab, India. Ḥaḍrat Mirzā Ghulām Aḥmad, a devoted follower of the Holy Prophet Muḥammad^{sa} announced that he had been a constant recipient of Divine revelation for some years and God has informed him that the day of the Renaissance of Islām was about to dawn and this revival would be brought about through him.

In 1889, he claimed that he was the expected Reformer of the Latter Days, *the Awaited One* of the world community of religions, and in 1891 he claimed that he is the Promised Messiah, whose advent in the Latter Days had been prophesied by the Holy Prophet^{sa} of Islām. He also claimed, under Divine direction, that in his advent were fulfilled the prophecies handed down in all the great faiths of the appearance of a great teacher in the Latter Days. He laid the foundation of the Aḥmadiyya Muslim *Jamā'at* after receiving the following revelation from God Almighty:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ. مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى .
الرَّحْمَنُ عَلَّمَ الْقُرْآنَ . لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَائُهُمْ . وَلِتَسْتَبِينَ
سَبِيلُ الْمُجْرِمِينَ قُلْ إِنِّي أُمِرْتُ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ

yā Aḥmadu bārakallā hu fīka mā ramaita idh ramaita wa
lākinnallā ha ramā Arraḥmānu ‘allamal Qur’āna li tundhira
qaumammā undhira ābā’u hum wa litastabīna sabīlul
mujrimīna qul innī ‘umirtu wa anā awwalul mu’minīn

Allāh bless thee O Aḥmad. It was not thou who didst let loose but it was Allāh who let loose. The Most Gracious One has taught thee the Qur’ān so that you shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: I have been commissioned and I am the first of the believers.

(*Brāhīn-i-Aḥmadiyya, Part III, First Edition, p 238-242; A’īna Kamālāti Islām, p 550*)

The Promised Messiah and Mahdi^{as} on December 1, 1888 published the following *Ishtihār* (pronouncement):

"At this place, there is another message that I want to give to people in general and to my Muslim brothers in particular is that:

I have been commanded that those who are desirous of the truth, they in order to learn about true *‘Īmān* (belief), true righteousness, true love of God Almighty and to discard the idle and treacherous life, should do *Bai‘at* (Initiation) at my hands. So, those who feel in their heart strong enough to do so, it is incumbent on them that they should join me as I will be their comforter. I will try to relieve their burden. God Almighty will bless for them my prayers and my attention towards them. However, the condition is that they must be wholeheartedly ready to obey the laws promulgated by God Almighty. This is a commandment of God which I have conveyed to you today. In this regard the following has been revealed to me in Arabic:

إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا
الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

*idhā ‘azamta fatawakkal ‘alallāhi waṣna‘il fulka bi a‘yuninā
wa wahyinā alladhina yubāyi ‘ūnaka innamā yubāyi ‘ūnallā
ha yadulla hi fauqa aidihim.*

When you make up your mind you should trust God and in front of Us and according to Our revelation prepare an Ark (*Nizām-i-Jamā‘at*). Those who initiate at your hands, God's Hand will be upon their hands."

(*Ishtihār, December 1, 1888, p 2; Tablīghī Risālat, Vol. 1, p 145*)

In March 1889, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} went to Ludhiana, and on the 4th of that month he issued a leaflet in which he stated:

"God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and shall make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islāmic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgement Day, personages who will be the Chosen Ones of God in every respect. So has the Almighty decreed. He Does as He Wills."

(Ahmadiyyat, The Renaissance of Islām, Muḥammad Zafrulla Khān, 1978, p 41)

The formal initiation took place on March 23, 1889, at Ludhiana, India at the house of Ḥaḍrat Sūfī Aḥmad Jān^{ra}. Ḥaḍrat Maulāna Nūruddīn^{ra} was the first one who had *Bai'at* at the hands of the Promised Messiah and Mahdī^{as}. Thus, in 1889 under Divine guidance, the Promised Messiah and Mahdī^{as} laid down the foundation of his community, which was later on given the name of Ahmadiyya Muslim *Jamā'at* (Community). In 1891, Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian claimed to be the Messiah whose coming was foretold by the Holy Prophet^{sa}.

The Holy Prophet^{sa} had prophesied, as follows, the condition of Islām at the time of advent of the Messiah and Mahdī^{as}:

لَا يَبْقَى مِنْ الْإِسْلَامِ إِلَّا اسْمُهُ؛ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ
مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى عُلَمَاءُ هُمْ شَرُّ مَنْ

تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ نَعُودُ -

**lā yabqā minal islāmi illasmuhū wa lā yabqā minalqur'āni illā
rasmuhū masājiduhum 'āmiratunñwa hiya kharābun minal
hudā 'ulamā'u hum sharru man taḥta adīmissamā'i min
'indihim takhrujul fitnatu wa fihim ta'ūdu**

There will come a time upon the people when nothing will remain of Islām except its name only and nothing will remain of the Qur'ān except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven and strife will issue from them and avert to them.

(*Mishkāt Kitābul 'Ilm Fatha uthālith, p38*)

While stating the precarious situation of the *Ummat-i-Muslimah*, the Holy Prophet^{sa} gave a glad tiding that at that critical time, Allāh will raise a Messiah and *Imām Mahdī* who will bring about revival of Islām which will lead to its universal victory.

The Holy Prophet^{sa} said about *Imām Mahdī*⁷⁸ :

قَالَ رَسُولُ اللَّهِ ﷺ عَصَابَةُ تَغْزُو الْهِنْدَ وَهِيَ تَكُونُ مَعَ الْمَهْدِيِّ
اِسْمُهُ أَحْمَدُ -

**qāla rasūlullāhi^{sa} 'isābatun taghzūl hinda wa hiya takūnu
ma'al mahdiyyi ismuhū Aḥmad**

The Holy Prophet^{sa} said: "A community will fight in India and will be with the *Mahdī* whose name is Aḥmad."

(*Rawāḥul Bukhāriyyu fī Tārīkhi-hī*)

Ḥaḍrat ‘Abdullāh bin Hārith bin Jaz’i^{ra} states that the Holy Prophet^{sa} said:

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءِ الزُّبَيْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ فَيُؤَظَّمُونَ
لِلْمَهْدِيِّ يَعْنِي سُلْطَانَهُ -

‘an ‘abdillāhibnil ḥārithibni jaz’izzubaidiyyi^{ra} qāla: qāla
rasūlullāhi^{sa} yakhruju nāsun minal mashriqi fa yuwattī ‘ūna
lilmahdiyyi ya‘nī sultānahū

Ḥaḍrat ‘Abdillāh ibn Hārith^{ra} narrates that the Holy Prophet^{sa} said: "A group of people will appear in the East who will pave the way for the success of the *Mahdī*, that is, they will work towards the progress and prevalence of the *Mahdī*."

(Abū Dā‘ūd Vol. 2, Bāb Khurūjul Mahdī and Ibn Mājah Miṣrī p 519
Bāb Khurūjul Mahdī)

Another tradition of the Holy Prophet^{sa} is as follows:

قَالَ النَّبِيُّ ﷺ يَخْرُجُ الْمَهْدِيُّ مِنْ قَرْيَةٍ يُقَالُ لَهَا كَذْعَةُ وَيُصَدِّقُهُ
اللَّهُ تَعَالَى وَ يَجْمَعُ أَصْحَابَهُ مِنْ أَقْصَى الْبِلَادِ عَلَى عِدَّةِ أَهْلِ
بَدْرٍ بِثَلَاثِ مِائَةٍ وَ ثَلَاثَةِ عَشَرَ رَجُلًا وَ مَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيهَا
عَدَدُ أَصْحَابِهِ بِأَسْمَاءِئِهِمْ وَ بِلَادِهِمْ وَ خِلَالِهِمْ -

qālannabiyyu^{sa} yakhrujul mahdiyyu min qaryatin yuqālu lahā
kad‘ah wa yuṣaddiqu hullāhu ta‘ālā wa yajma‘u aṣḥābahū min

Welcome to Ahmadiyyat, The True Islām

aqṣal bilādi ‘alā ‘iddati ahli badrin bi thalāthi mi’ati wa
thalāthata ‘ashara rajulan wa ma‘ahū ṣahīfatun

makhtūmatun fīhā ‘adadu aṣḥābihi bi asmā ’ihim wa bilādi
him wa khilālihim

The Holy Prophet^{sa} said: "God Almighty will show signs in his attestation and like Companions of the Holy Prophet^{sa} in Badr, the *Mahdī* will be granted 313 illustrious companions whose names and addresses will be recorded in an authoritative book.

(The names and addresses of 313 companions of the Promised Messiah and Mahdī^{as} are written in a book of the Promised Messiah and Mahdī^{as})

(Jawāharul Isrār, p56, Ḥaḍrat Sheikh ‘Alī bin Ḥamza bin ‘Alī-ul-malakul Tūsī, Irshādātī Farīdī Vol. 3, p 70)

Ṣāhib Jawāharul Isrār writes that in *Arba‘īn*, the following tradition has been stated:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ الْمَهْدِيُّ
مِنَ الْقَرْيَةِ يُقَالُ لَهَا كَدْعَةٌ

‘an ‘abdillāhibni umara^{ra} qāla qāla rasūlullāhi^{sa} yakhrujul
mahdiyyu minal qaryati yuqālu lahā kad‘atun

Ḥaḍrat ‘Abdillāh ibn ‘Umar^{ra} narrates that the Holy Prophet^{sa} stated:
"Mahdī will appear from a village named, Kad‘a."

(Jawāhirul Isrār p. 56, Bahārul Anwār Vol. 13 p 23)

Ḥaḍrat Mirzā Ghulām Aḥmad's^{as} claims aroused bitter opposition on the part of the religious leaders of all principal faiths. His followers were subjected to extreme persecution. They were deprived of religious

freedom and fundamental human rights. Even laws were enacted in some countries to render them liable to severe punishment and prosecution for mere act of professing and preaching their faith. Yet all its phenomenal opposition utterly failed to arrest the progress of Aḥmadiyyat, which is marching forward even faster today than ever before. All the efforts of hostile fanatics, be they individuals, groups or governments, have totally failed in their purported objective of exterminating Aḥmadiyyat from the face of the earth.

(Centenary Jubilee Message, Delivered in 1989 by Ḥaḍrat Mirzā Tāhir Aḥmad)

Today, branches of Aḥmadiyya Muslim Community are spread all around the globe. It already enjoys the allegiance of more than 175 million people drawn from all regions of the earth and comprising all races and colors. Its membership is rapidly increasing all over the world.

Aḥmadiyyat is Islām in its pristine purity, and not a new religion. It is the Renaissance of Islām in the Latter Days. Aḥmadī Muslims strictly follow the original religion of Islām and have not added or taken out anything, as far as the fundamental beliefs and acts of worship are concerned. The members of the Aḥmadiyya Community are required to illustrate in their daily lives all the social, moral and spiritual values inculcated by Islām, of which the highest example was furnished in the life of the Holy Prophet of Islām⁸⁸. The movement the Promised Messiah and Mahdī⁸⁸ started is an embodiment of the benevolent message of Islām - peace, universal brotherhood, and submission to the Will of God -- in its pristine purity.

The *Aḥmadiyya Muslim Jamā‘at* (Community) was established under Divine guidance with the objective of reviving the high moral and spiritual values. It encourages interfaith dialogue, and diligently seeks to remove misunderstandings between all faiths. It advocates peace, mutual respect, love and understanding among the followers of various faiths. It firmly believes that there must not be any compulsion in matters of religion. It strongly rejects violence and terrorism in any form and under any pretext.

Welcome to Ahmadiyyat, The True Islām

The Community strives to revive faith in Allāh; to expound spiritual beauties and excellences of the teachings of Allāh; to infuse hope, faith and courage in the hearts of all races and nations of the world; and to

inculcate among them the spirit of tolerance, goodwill and a feeling of true brotherhood. Thus it seeks to unite humanity with its Creator and thereby establish peace throughout world. The *Aḥmadiyya Muslim Jamā'at* is noted for its active engagement in social welfare and in meeting not only the medical and educational needs of its own members, but also of communities in which they reside. For instance, in Africa and Asia, there are scores of Ahmadiyya Muslim schools and medical facilities operating at no cost to the public.

The Name '*Aḥmadiyya Muslim Jamā'at*'

A census was taken in 1901 in India. The Promised Messiah and Mahdī's^{as} issued a notice to his followers instructing them to record themselves in the census papers under the title *Aḥmadī* Muslims. Thus he distinguished his followers from the other Muslims by conferring on them the title of *Aḥmadī*.

(Ḥadrat Aḥmad, Ḥadrat Mirzā Bashīruddīn Maḥmūd Aḥmad, p 43)

The name *Aḥmadiyya Muslim Jamā'at* (Community) was given to the Community by the Promised Messiah and Mahdī^{as} to commemorate the name of the Holy Prophet^{sa} who has the two names, *Muḥammad* and *Aḥmad*. As the Promised Messiah and Mahdī's^{as} mission was to carry on the work of the Holy Prophet Muḥammad^{sa} under his second name *Aḥmad*. The names, *Aḥmadī*, *Aḥmadiyyat*, *Aḥmadiyya Muslim Jamā'at* (Community) are merely to distinguish Aḥmadī Muslims from other Muslims, and Aḥmadī interpretation from other interpretations of Islām.

The Promised Messiah and Mahdī^{as} writes:

"The name which is appropriate for the Movement and which we

prefer for ourselves is Muslims of the *Aḥmadiyya* sect. We have chosen this name because the Holy Prophet^{sa} had two names, Muḥammad and Aḥmad; Muḥammad was his name of glory, and Aḥmad was his name of beauty. In the name of Muḥammad was implicit a prophecy that the Holy Prophet^{sa}, would punish with the sword such enemies as would attack Islām with the sword and slaughter hundreds of Muslims. His name Aḥmad indicated that he would spread peace and security in the word. God so arranged the life of the Holy Prophet^{sa}, that his Meccan life was a manifestation of his name Aḥmad and Muslims were taught patience and endurance. In his life in Medina, his name Muḥammad was manifested. But there was a prophecy that name Aḥmad would be manifested again in the Latter Days that a person would appear through whom the qualities of beauty, which characterize Aḥmad, would be manifested, and all fighting would come to an end. For this reason it has been considered appropriate that the name of this sect should be *Aḥmadiyya* sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and security and that it would have nothing to do with war and fighting."

(*Tablīgh-i-Risālat Vol. IX, pp 90-91*)

Aḥmadīs believe that the Promised Messiah and Mahdī's^{as} mission was to cleanse Muslims of the errors and superstitious customs that had crept into their beliefs and practices during fourteen centuries, and following Islām the way it was practiced at the time of the Holy Prophet^{sa}.

A tradition of the Holy Prophet states that the *Ummati Muslimah* will divide into 73 sects:

تَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً
وَاحِدَةً

taftariqu ummatī ‘alā thalāthiñwwa sab‘īna millatan kulluhum
finnāri ill millatañwwāḥida

'A time will come when my followers will become divided into seventy-three sects. All of them except one will deserve the fire.'

(Tirmidhī abwābul ʿimān bāb iftarāq hādhi hil ummati)

Thus, the Promised Messiah and Mahdī^{as} distinguished his followers from the other Muslims by conferring on them the title of *Aḥmadī Muslims*.

Ḥaḍrat Muṣleḥ Maʿūd, Khalīfatul Masiḥ II^{ra} writes regarding the name, '*Aḥmadiyyat*':

"---The names Aḥmadī, Aḥmadiyyat, etc., do not point to a new religion. Aḥmadīs are Muslims and their religion is Islām. The slightest deviation from it, they consider wrong and degrading. True, Aḥmadīs have adopted the names, *Aḥmadiyyat*, *Aḥmadiyya Movement*, *Aḥmadiyya Jamāʿat* and so on. But adoption of a name is not the adoption of a new religion. The name Aḥmadiyyat is the name of reinterpretation or a restatement of the religion of the Holy Qurʾān. It is a restatement presented under Divine guidance by the founder of the Aḥmadiyya Movement. The names *Aḥmadī*, *Aḥmadiyyat*, *Aḥmadiyya Jamāʿat* are merely to distinguish Aḥmadī Muslims from other Muslims and Aḥmadī interpretation from other interpretations of Islām. ...

--- Different groups of Muslims, out of regard for their special beliefs and outlook, have adopted different names. It becomes necessary for us to adopt a name to distinguish ourselves from others. The best name we could adopt was the name *Aḥmadī* or *Aḥmadiyyat*. This name has a significance for our time. Ours is the time appointed for the propagation, all over the world, of the Universal Message of the Holy Prophet^{sa} --- It is the time for the diffusion of the Praises of God and for the spread of knowledge of His bounty and beauty, and the time for the manifestation of the attribute of *Aḥmadiyyat*, the attribute of *Muḥammadiyyat* having had its manifestation already. A better name could not have been adopted."

(Invitation to Aḥmadiyyat, The London Mosque, 1980, p 3-4)

ḤAḌRAT MIRZĀ GHULĀM AḤMAD QADIANI, THE PROMISED MESSIAH AND IMĀM MAHDĪ^{as}

Ḥaḍrat Mirzā Ghulām Aḥmad^{as} was the founder of the Aḥmadiyya Movement in Islām and was the Promised Messiah and *Mahdī* of the Latter Days. He was born on February 13, 1835 in Qadian, India. He was born a twin. His birth was preceded by the birth of a baby sister who died within a few days. There is a reported prediction of the famous saint and scholar Ḥaḍrat Muḥiyuddīn Ibn ‘Arabī that the Promised Messiah would be born a twin.

Mirzā Ghulām Murtaḍā, the father of Ḥaḍrat Aḥmad, was a chieftain of the Punjab and principal landowner of the village of Qadian. His father had been entitled to a seat at the durbars of the Mogul emperor, and this was continued for him under the Sikh and British governments. He also owned houses in other towns. This did not imply riches, but it did mean servants and a recognized position of authority. It also meant that Aḥmad was taught at home by various tutors.

The family was of noble descent, as it normally meant that it was descended from a successful warrior. Around the year 1530, Mirzā Hādī Beg, a central Asian chieftain of Persian descent, moved out of Samarkand and, accompanied by his family and about 200 retainers, entered the Punjab and settled down in an open area in the district of Gurdaspur, about 70 miles East of Lahore. There he founded a walled and fortified village which he named *Islāmpūr*.

Mirzā Hādī Beg was a descendant of the uncle of the famous Amīr Taimūr and, as a scion of the royal family, which had founded the Mogul Empire, he was granted an estate of several hundred villages and appointed judge, or *Qāḍī*, of the surrounding district. *Islāmpūr*, the village he had founded, came to be known as *Islāmpur Qāḍī*. In course of time the word '*Islāmpūr*' was dropped and the village was called *Qāḍian*. This later became Qāḍian.

Ḥaḍrat Aḥmad led a wholly blameless, pure and beneficent life, which followed in the minutest detail the pattern that had been established by the Holy Prophet^{sa}. Thus, his life greatly mirrored that of the Holy Prophet^{sa}. He had not received much formal education but had made a deep study of the Holy Qur’ān and of the scriptures of other faiths and was richly endowed with knowledge of the profound eternal verities.

In 1876 Ḥaḍrat Aḥmad's father fell ill. After spending a few hours with his father, he retired to his room, and it was revealed to him that his father would die the same day after sunset through the following verse of the Holy Qur’ān (3 June, 1876):

وَالسَّمَاءِ وَالطَّارِقِ ۚ

wassamā’i wattāriq

By the heaven and the Morning Star. (86:2)

(*Dhikri Ḥabīb*, p 224, by Ḥaḍrat Muftī Muḥammad Ṣādiq^{ra}, December, 1936; *Tadhkira*, 2nd Edition, p 23)

He felt sad and a thought flashed through his mind that with the death of his father, his financial support would also cease and days of poverty may follow. He felt drowsy again and received a revelation (June 1876):

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ط

alaisallāhu bikāfin ‘abduhū

Is not Allāh sufficient for His servant? (39:37)

(*Kitābul Bariyya*, p 162,163)

These words were so impressed in his mind and he realized that Allāh would not forsake him, and He Alone will take care of his needs. So it happened. Throughout the remainder of his life, Allāh blessed him and all his needs in all his endeavors were fulfilled by Allāh. As it was revealed to him, his father died on the same day, after sunset. The Promised Messiah and Mahdī^{-as} got the words of the above revelation engraved in a ring. Aḥmadīs all over the world wear rings with the words of the above revelation inscribed in a beautiful layout.

(Sīrat Ḥaḍrat Masīḥ Ma‘ūd and Mahdī^{-as} by Sheikh Ya‘qūb ‘Alī ‘Irfānī^{-ra}, p 31)

Ḥaḍrat Mirzā Ghulām Aḥmad^{-as} was known from an early age for his truthfulness, piety, and integrity. His knowledge of Islām and his devoted defense of it against all critics was renowned. However, when he declared himself to be Promised Messiah under Divine guidance in 1891, those that had revered him now attacked him. Undaunted, he continued his claim to be the Messiah, as foretold by the Holy Prophet^{-sa}, and the prophecies of the Holy Qur’ān and Bible. In fact, he fulfilled all the existing prophecies concerning the advent of a reformer in the Latter Days. He also emphasized that his purpose in being appointed by Allāh was to bring new life to the religion of Islām, which had become polluted and corrupted over the ages, and to establish its supremacy over all other religions.

He claimed that Islām is a living religion, following which, a seeker can establish a living relationship with God and communion with Him. He brought no new teachings, but was the most devoted follower and servant of the Holy Prophet^{-sa}. He proclaimed that the Living God speaks to the man who wholly submits to Him in Islām. The Promised Messiah and Mahdī^{-as} received verbal revelations from God for about three decades. His revelations have been collected from his various works and published in book form and is known as '*Tadhkira*'. Ḥaḍrat Mirzā Ghulām Aḥmad^{-as}, the Promised Messiah and Mahdī^{-as} after having a very successful life with respect to his spiritual mission passed away on May 26, 1908 in Lahore, India (Now Pakistan). (*inna lillāhi wa innā ilaihi rāji‘ūn*)

His body was brought from Lahore to Qadian, and his funeral prayer was led by Ḥaḍrat Maulāna Nūruddīn^{ra}, who later on became the first Caliph of the Promised Messiah and Mahdī^{as}.

Promised Messiah and Mahdī^{as} left behind him a community of thousands, which has now swelled to millions worldwide and is carrying on with his mission.

Maulāna Abul Kalām Azād, Editor *Akhbār 'Vakeel'*, Amritsar, India commenting editorially, wrote the following at the demise of the Promised Messiah and Mahdī^{as}.

" That person, a very great person whose pen had a magic in it and a tongue which spell-bound its hearers; that person whose brain was a combination of wonders, whose eye-sight was far reaching and whose voice was like a resurrection and whose fingers entwined in the wires of spiritual revolution, with fists like two well charged batteries; that person who for thirty years was like a spiritual earthquake and storm in the world of religion; and that person who, like a trumpet on the Last Day awakened those who were lost in the slumber of worldly life has passed away peacefully.

The demise of Mirzā Ghulām Aḥmad is not such that a lesson should not be learnt from it. Such people who bring a revolution into the intellectual and religious world do not appear in the world often. Such worthy historical revolutionary figures rarely come on the world scene, and when they are deputed they bring about a memorable revolution in the world. Whereas the greatness of Mirzā Saheb is recognized, there being serious differences in terms of certain claims and beliefs, his passing away has reminded the educated and the elite Muslims that a great man from among us has forever left this world. And with him the outstanding defense of Islām against the opponents, which was linked with his person, has come to an end. His peculiarity wherein he fulfilled the duty of a victorious General of Islām against its enemies compels us to openly recognize his services for Islām. Mirzā Saheb's literature produced against Christians and Āryas has received general approval and acceptance,

and in his uniqueness he stands in need of no introduction. We have to recognize from our heart the values and the greatness of such literature now that it has completed its task. In the future, there is no hope that a person of such greatness will ever again be born in India."

(Vakeel, Amritsar; Review of Religions Vol Lxxxvi, No. 5, May 1991, p.38)

Children of the Promised Messiah and Mahdī^{as}

According to the customs of the time, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} was married at an early age of sixteen, to his cousin, Ḥurmat Bibī. From this marriage, two sons were born: Mirzā Sultān Aḥmad (1853-1931) and Mirzā Faḍal Aḥmad (1855-1904).

Neither of these sons performed *Bai'at* during the lifetime of the Promised Messiah and Mahdī^{as}. However, Mirzā Sultān Aḥmad^{ra} eventually performed the *Bai'at* at the hands of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}.

The first marriage of the Promised Messiah and Mahdī^{as} ended in a permanent separation. Around the year 1881, when he was 46 years old, the Promised Messiah and Mahdī^{as} started to receive revelations regarding his second marriage:

"We give thee glad tidings of a noble son"

"Be grateful for My bounty that you have found My Khadījah."

"I have determined to arrange another wedding for you. I shall make all the arrangements and you will not be put to any trouble."

Under Divine Will, Ḥaḍrat Mirzā Ghulām Aḥmad married a second time on November 17, 1884. He was 49 years old at the time. His second wife, Nuṣrat Jahān Begum, came from a noble Sayyed family of Delhi.

From his second wife ten children were born whose name are as follows:

1.	Işmat Bībī	April 15, 1886	July, 1891
2.	Bashīr Aḥmad	August 7, 1887	November 4, 1888
3.	Bashīruddīn Maḥmūd Aḥmad	January 12, 1889	November 8, 1965
4.	Shaukat Bībī	1891	1892
5.	Mirzā Bashīr Aḥmad	April 20, 1893	September 2, 1963
6.	Mirzā Sharīf Aḥmad	May 24, 1895	December 26, 1961
7.	Mubaraka Begum	March 2, 1897	May 23, 1977
8.	Mirzā Mubarak Aḥmad	June 14, 1899	September 16, 1907
9.	Amtul Naseer	January 28, 1903	December 3, 1903
10.	Amtul Hafeez Begum	June 25, 1904	May 6, 1987

Claims of the Promised Messiah and Mahdī^{as}

Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī^{as} made the following three major claims:

1. *The "Messiah" of the Christians and the "Mahdī" of the Muslims were the same person, and that he himself was that person.*
2. *He is the Promised Messiah and Mahdī (Guided Leader) mentioned in the prophecies of the Holy Prophet^{sa} and of Jesus^{as} in the Bible.*
3. *Jesus^{as} of Nazareth did not die on the cross, rather he died a natural death and would not return.*

The Promised Messiah and Mahdī^{as} writes:

"The holy and pure revelation of God Almighty has informed me that I have been sent by Him as the Promised Messiah and the *Mahdī*, and the arbiter for the internal and external differences. The names Messiah and *Mahdī* which have been given to me; the Holy Prophet^{sa} also has

mentioned me by these names. Furthermore, God Almighty through direct revelation has given me these names. Moreover, the conditions of the world in this age demanded that this must be my name. So, there are three witnesses to my names. My God who, is the Lord of the Universe (Creator and Sustainer of the Universe), I make Him as my witness and declare that I have been appointed by Him."

(Arba'in, No. 1, page 3)

The Promised Messiah and Mahdī^{as} has further stated:

"If I am called *Nabī* or *Rasūl* by God, how can I deny it? These titles have been applied to me by God Himself. How can I fail to use them? Why should I fear anyone but Him? I say on oath in the name of God who has sent me, to fabricate anything in Whose name is to earn His curse -- that He has sent me after making me the Promised Messiah, that I have full faith in the manifest revelation vouchsafed to me, the truth of which has become established for me by sign after sign. My faith in it is as firm as is my faith in the verses of the Holy Qur'ān. There is no difference, not the slightest. I am ready to stand in the House of God and declare on oath that God Who speaks to me is the same God Who spoke to Moses, to Jesus and to the Holy Prophet Muḥammad^{sa}, the Elect. Earthly signs have witnessed to my truth as well as Heavenly signs. Heaven has witnessed for me, as the Earth. Both have declared that I am the Promised Vicegerent. I was to be rejected also, according to the prophecies. Those whose hearts are shrouded by prejudice do not accept. But I know God will help me the way He has always helped His Messengers. My opponents shall fail. They have not the help of God.

Remember wherever I have denied being a Prophet (*Nabuwwat*) I have denied it in the sense that I am neither an independent bearer of a Law or *Sharī'ah*, nor am I an independent Prophet, a Prophet in my own right. But in the sense that I have received spiritual grace from my Mentor and Master, my *Rasūl*, that I have been awarded his name and have been gifted with knowledge of the unseen through him, and because of him, I am a *Rasūl* and *Nabī* but without a *Sharī'ah*.

Being a *Nabī* in this sense I have never denied. In this sense God has called me a *Nabī* or *Rasūl*. So in this sense I do not deny being a *Nabī* or *Rasūl*."

(*A Misunderstanding Removed, The Promised Messiah and Mahdī*^{as})

Promised Messiah and Mahdī^{as} writes:

"Through revelation it has been made fully clear to me by God Almighty that the Messiah which was destined to come for this *Ummah* right from the beginning, and that last *Mahdī* who at the time of deterioration of Islām and the spread of the falsehood, has been directly guided by God Almighty and who is to present the Heavenly food (The Holy Qur'ān) in a new fashion to the humanity, and about whom the Holy Prophet^{sa} had foretold 1300 years ago, I am that person."

(*Tadhkaratush Shahādatain*, p 473)

Promised Messiah and Mahdī^{as} further writes that the gist of our faith is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

lā ilāha illallāhu muḥammadur rasūlullāh

There is none worthy of worship but Allāh, Muḥammad is the Messenger of Allāh

Our belief, which we hold in this life here on earth and to which we will continue to adhere firmly till the time that we pass on to the next world, is that our spiritual leader and master, Muḥammad^{sa} is the Seal of the Prophets and the Best of the Messengers. At his hands religion has been perfected and blessings of Allāh have been consummated which lead man to the right path and further on to God Himself. We hold this positive belief with absolute certainty that the Holy Qur'ān is the seal of all Divine books and not an iota can be added to or subtracted from its prescribed

teachings, inhibitions, commands and injunctions. There will be no revelation or word from God which may amend or abrogate or change or alter any of the injunctions of the Holy Qur'ān. If anyone subscribes to such views, in our opinion, he ceases to belong to the body of believers and becomes an infidel thereby."

(Rūhānī Khazā'in, Vol. 3: Izāla-i-Auhām, p 170)

The Mission of the Promised Messiah and Mahdī^{as}

The mission of the Promised Messiah and Mahdī^{as} has been told by the Holy Prophet ^{sa} :

لَوْ كَانَ إِلَّا إِيْمَانٌ مُّعَلَّقًا بِالْأُثْرَيَّا لَنَا لَهُ رَجُلٌ أَوْ رَجَالٌ مِّنْ هَؤُلَاءِ

**lau kānal 'imānu mu'allāqan biththurayyā lanā lahū rajulun
au rijālummin hā'ulā'i**

"He would restore faith back to the earth even if it had ascended to the Pleiades" i.e. He would re-establish faith by means of Heavenly signs."

(Bukhārī Kitābuttafsīr Sūrah Al-Jumu'ah wa Muslim)

The Promised Messiah and Mahdī^{as} has stated his mission that he has come to do the following:

- i. Establish pure Unity of God free from all polytheistic ideas.
- ii. Strengthen relationship between man and his Creator.
- iii. Establish virtue and righteousness.
- iv. Create faith in God by demonstrating power of God by Heavenly signs.
- v. Lead man out of the darkness of doubt and disbelief into the light of faith and certainty.
- vi. End war and violence and usher an Era of universal peace.
- vii. Unify the mankind under the banner of Islām.

- viii. Purify Islām of extraneous errors and to present and propagate a true picture of Islām.

The Promised Messiah and Mahdī[ؑ] writes about his mission:

"The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures, and should restore the relationship of love and sincerity between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality, which has been overlaid by selfish darkness. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of Heaven and earth."

(Lecture Lahore, p 47)

"God has sent me into the world so that through gentleness, kindness and meekness, I should draw towards God and His Holy Guidance such people as are involved in error, and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer and easier way of believing in the existence of God that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets, which are beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to existence, Divine power and command.

God, of His own beneficence, has chosen me out of the whole world so that through manifestations of His Signs, He should bring back to the right path those who have gone astray."

(Taryāqul Qulūb, p 13)

Status of the Promised Messiah and Mahdī^{as}

Many traditions of the Holy Prophet^{sa} have stated the status of the Promised Messiah and Mahdī^{as}. One of the traditions is as follows:

فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلَجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ
الْمَهْدِيُّ

fa idhā ra 'aitumūhu fabā yi'ūhu wa lau ḥabwan 'alaththalji fa
innahū khalīfatullā hilmahdī

When you hear the advent of *Mahdī*, it is then enjoined on you to enter his *Bai'at* even if you have to walk on snow by crawling and creeping to reach him, for indeed he is *Khalīfatullāh Mahdī*.

(Kanzul Ummal., Also footnotes to Musnad Aḥmad bin Ḥanbal, Vol. 6, p 29-30; Abū Dā'ūd Vol. 2, Bab Khurūjul Mahdī)

Other traditions of the Holy Prophet^{sa} are:

فَلْيَقْرَأْهُ مِنَ السَّلَامِ
fal yaqra'hu minnissalām

The one who recognizes the Promised *Mahdī*, he should convey my

Welcome to Ahmadiyyat, The True Islām
Safām' to him.

(Durr-i-Manthūr, Vol. 2, p 445)

وَعَلَى رَأْسِهِ مَلَكٌ يُنَادِي هَذَا الْمَهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ

wa ‘alā ra’sihī malakuñyyunādī hādhal mahdiyyu
khalīfatullāhi fattabi‘ū hu

Angels of God will work in support of Mahdī and through God's
revelations will encourage people to join the followers of the *Mahdī*

(Yanābī 'almuwwadat, p 447)

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ فَقَدْ مَاتَ مَيِّتَتَ الْجَاهِلِيَّةِ

man māta wa lam ya‘rif imāma zamānihi faqad māta maitatal
jāhiliyyata

He who dies in a condition that he has not recognized the *Imām* of the
Age dies a death of ignorance

(Musnad Aḥmad bin Ḥanbal Vol. 4, p 96; Bahārul Anwār, Vol. 13)

The Promised Messiah and Mahdī^{as} has described ten distinctive
favours which God has bestowed upon him:

1. God has bestowed upon me the understanding of the Qur’ān.
2. God has taught me the language of the Qur’ān in a miraculous manner.
3. God accepts my prayers more than of any other person.
4. God has supported me with Heavenly signs.

5. God has bestowed upon me signs from the earth.
6. God has promised me that I shall triumph over everyone who comes forward to oppose me.
7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they should see that he who comes to God never suffers a loss.
8. God has promised me that till the Day of Judgment, He will continue to manifest my blessings, so much so, that kings will seek blessings from my garments.
9. Twenty years ago, God informed me, that I would be denied and that people would not accept me, but that God would accept me and would manifest my truth through powerful assaults.
10. God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breath the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close relationship with God. He will be a manifestation of the True and High, as if God had descended from Heaven.

(Tohfa Golarviyyah, p 90)

The Promised Messiah and Mahdī[ؑ] further writes:

"I declare in the Name of God Almighty who holds my life in His hands that He has appointed me, and He has named me as a '*Prophet*', and he has addressed me by the name of '*Promised Messiah*', and in my support He has shown glorious signs which reach to 300,000 in number."

(Tatamm'at Haqīqatul Wahi, p. 68)

Heavenly Signs in Support of Promised Messiah and Mahdī^{as}

The Heavenly signs shown by God in the support of the Promised Messiah and Mahdī^{as} are most remarkable and the majority of them were the fulfillment of his prophecies contained in Divine revelations granted to him. The Promised Messiah and Mahdī^{as} began to receive revelation in 1876, and as time passed, his experience of revelation multiplied progressively. Everyone of his revelation was clearly fulfilled according to its tenor at its due time; some of them that related to future events have been fulfilled from time to time since his death and some await fulfillment.

He was granted progress and victory in the face of severe opposition and heavy odds. His enemies were humiliated and were unsuccessful. He won all the lawsuits filed against him, as was foretold. His wicked enemies were victims of Divine punishment as a result of his prayers. He has given many instances of acceptance of his prayers for his friends in most unexpected circumstances. Some signs are the incidents where many sick persons close to death and suffering from incurable diseases recovered as a result of his prayers. In some of the signs God showed natural catastrophes in his support. Some signs are related to challenges of *Mubāhilah* (prayer contest) to his opponents. Whosoever accepted such a challenge died or met with a dire fate. The most remarkable and dramatic fact about his signs is that he foretold the results by quoting his revelations which were frequently published or made known beforehand to hundreds or thousands people. He challenged his opponents, both Muslim and non-Muslims, to compete with him in showing such signs of Divine support. No one had the courage to accept the challenge. The Promised Messiah and Mahdī^{as} claimed that his signs were the result of blessings of the Holy Prophet^{sa}. They were in fact continuing miracles of the Holy Prophet^{sa}. He was merely his servant whose mission was to uphold his honor in this age. The revelations granted to him and the signs shown by him are irrefutable proof of his truth and prove that Islām is a true and living religion. Thus Ḥaḍrat Mirzā

Ghulām Aḥmad, the Promised Messiah and Mahdī^{as} gave fresh and living proof of the existence of Almighty God and challenged the unbelievers and atheists of the modern age.

(*The Promised Messiah and Mahdī*, Dr. Aziz Aḥmad Chaudhry, p 28)

1. *The Eclipses of the Sun and the Moon*

The Holy Prophet^{sa} had announced a very clear and definite sign of the appearance of the *Mahdī* which was not in the power of anyone to manufacture or improvise. *Dārquṭnī*, an eminent and recognized authority on *Ḥadīth*, had recorded that the Holy Prophet^{sa} said:

إِنَّ لِمَهْدِيْنَا أَيَّتَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقِ السَّمَوَاتِ وَالْأَرْضِ
تَنْكَسِفُ الْقَمَرُ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَ تَنْكَسِفُ الشَّمْسُ فِي
النَّصِيفِ مِنْهُ وَ لَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ -

inna limahdiyyinā āyataini lam takūnā mundhu
khalqissamāwāti wal arḍi tankasiful qamaru li awwali lailatin
min ramadāna wa tankasifushshamsu finniṣfi minhu wa lam
takūna mundhu khalqallā hussamāwāti wal arḍ.

For our *Mahdī* there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of (Its appointed nights), and an eclipse of the sun on the middle one of (Its appointed days) and both will occur in the same month of *Ramadān*.

(*Sunan Dār Quṭnī* vol 2, p 65, Bāb Ṣafatuṣ-Ṣaḥābūl-khuṣūf)

In this *Ḥadīth* four conditions have been stated, which if fulfilled will become a sign of the truth of the *Imām Mahdī*:

The eclipses of the moon and the sun occur according to the set laws of nature as related to astronomy. According to these laws, if *Hijrah* Calendar is used, the dates on which a lunar eclipse can occur are the 13th, 14th or 15th nights of the lunar month. And the dates on which a solar eclipse can occur are the 27th, 28th or 29th of the lunar month. The sign mentioned by the Holy Prophet^{sa}, therefore, was that the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same month, which will be the month of *Ramaḍān*. The sign was to appear after and not before the advent of the *Mahdī*.

Some have objected that the lunar eclipse should have occurred on the first night of *Ramaḍān*. They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for moon used in the above stated *Ḥadīth* is *Qamar*, which is used for the moon on the fourth lunar night and onward; whereas, the moon of the first three nights is called *Hilāl* in Arabic.

The above stated *Ḥadīth* does not mean to say that the lunar and solar eclipses have never occurred in the month of *Ramaḍān* before. In fact, according to astronomers they have occurred many times in the month of *Ramaḍān* since the time of the Holy Prophet^{sa}. The crucial point is that there would be a claimant of being *Mahdī* at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened.

Ḥaḍrat Mirzā Ghulām Aḥmad founded the Aḥmadiyya Movement in Islām in 1889, and announced his claim of being the Reformer of the age. Later on, in 1891, under Divine guidance he claimed to be the Promised Messiah mentioned in the prophecies of the Holy Prophet^{sa}, and Jesus^{as} in Bible. The sign of eclipses of the moon and the sun in the month of *Ramaḍān* was shown in 1894. An

eclipse of the moon occurred on Thursday night, the 13th of *Ramaḍān*, 1311 *Hijrah* (21st March, 1894), and the eclipse of the sun occurred on the 28th of the same month of *Ramaḍān* (6th April, 1894), in exact accord with the prophecy of the Holy Prophet^{sa}. Ḥaḍrat Mirzā Ghulām Aḥmad proclaimed the eclipses in *Ramaḍān* of 1894 to be a great sign in his favor. There have been many claimants of being *Mahdī* in Islāmic history, but this sign was never shown for any one of them. This sign about the *Mahdī* is found in the books of *Ḥaḍīth* collected by both Shi‘ah and Sunnī sects. A great many of Islāmic religious books mention this prophecy about the expected *Mahdī*.

(The Promised Messiah and Mahdī, Dr. Aziz Aḥmad Chaudhry, pp 77-78)

These eclipses were visible over a large part of Asia including India. The same phenomenon was repeated in the United States of America in 1895.

(The Story of Eclipses, George F. Chambers, p 33, London, 1902)

The sign of the eclipses was beyond the power of any person to show. The Promised Messiah and Mahdī^{as} considered this sign of the eclipses to be very significant and said that with this sign, the foundation of the victory of Islām had been laid. He also said that mosques will be built and people will join Islām in hordes. The Promised Messiah and Mahdī^{as} has written about this sign in many of his books. He writes:

"And I also swear by God Almighty that I am the Promised Messiah and I am the same person who was promised by the Prophets. There is news about me and my age in the Torah, the Gospels, and the Holy Qur’ān. It is stated that there will be eclipses in the sky and severe plague on the earth."

(Dā’iul Balā’, p 18)

2. *Extraordinary and Miraculous Knowledge of the Holy Qur'ān and Arabic Language*

Arabic is the language of the Holy Qur'ān. For perfect understanding and propagation of Qur'ān, adequate knowledge of Arabic is essential. The Promised Messiah and Mahdī^{tas} had no formal education of Arabic in any school. To begin with his knowledge of this language was elementary. However, after God selected him as a reformer -- a *Mahdī* and Messiah, he was blessed with extraordinary and miraculous knowledge of Arabic. He claimed that Allāh invested him with knowledge of forty thousand important words of Arabic through Divine revelation in a single night. This was no empty boast. Subsequently he wrote a score of books in Arabic including, '*Karāmatus-Ṣādiqīn*, *Nūrul Ḥaq*, and *Khutbah Ilhāmiyya*' and challenged Muslim religious scholars of India and Arabia to compete with him in producing religious literature in Arabic of equal literary excellence and richness in meaning. None among his opponents dared to take up the challenge and they were all silenced. He claimed that Allāh the Gracious has blessed him with extraordinary and miraculous knowledge of the Holy Qur'ān and Arabic language. He also challenged his opponents to compete with him in writing commentary in Arabic of any selected verses of the Holy Qur'ān. Scholars from Arabic countries were also invited. No one dared to accept the challenge. The unique excellence of his Arabic prose and poetry is admitted by recognized authorities of Arabic language. This was a great intellectual miracle shown by the Promised Messiah and Mahdī^{tas}.

(The Promised Messiah and Mahdī, Dr. Aziz Ahmad Chaudhry, p 30)

Fulfillment of the Prophecies of the Promised Messiah and Mahdī^{as}

Few examples of the prophecies of the Promised Messiah and Mahdī^{as}, which were announced beforehand by him and were fulfilled beautifully, are presented here:

The Prophecy Concerning Birth of a Son

One of the prophecies revealed to the Promised Messiah and Mahdī^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allāh's Mercy, Power, Grace and Beneficence, and through whom the message of Islām and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, his eldest son from his second wife, Ḥaḍrat Nuṣrat Jahān^{ra}, who became the second *Khalīfah* on March 14, 1914 at the age of 25. Therefore, he was also known as *Ḥaḍrat Muṣleḥ Ma'ūd*, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī^{as}, asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in affirmative.

Ḥaḍrat Aḥmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing the revelation from God in the form of a

prophecy. The exact words of the prophecy which has been fulfilled word by word in the person of Ḥaḍrat Khalīfatul Masīḥ II^{ra} are as follows:

"God the Merciful, the Noble, the High, the Exalted, who has power to do all that He Wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee and thou art granted the key of success and victory. Peace be on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, and so that the superiority of Islām and the dignity of God's word may become manifest unto the people, and so that truth may arrive with all the blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I Will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy messenger Muḥammad^{sa}, the Chosen One, may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from Heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor have equipped him with the word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنْ
السَّمَاءِ

**mazharul awwali wal ākhari mazharul haqqi wal ‘alā-i ka
annallāha nazala mi nassamā-i**

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from Heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed, (wa kāna amran maqḍīyya)." (19:22)

The words beginning with: A handsome and pure boy; and ending with: He who comes from Heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named *Faḍl* in the revelation.

(Green announcement p 21 footnote, Tablīgh Risālat Vol. I, p 141; Tadhkira (English Translation), Muḥammad Zafrulla Khān, pp 85-86)

The prophecy was published on February 20, 1886 in the

form of a leaflet on ordinary papers. Later on, the Promised Messiah and Mahdi^{as} printed another leaflet on March 22, 1886 in which he mentioned, on the basis of Divine revelation, that the promised son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter. Ignorant people ridiculed this. Later, a son was born on August 17, 1887 but he died on November 4, 1888. He was named Bashīr Aḥmad and has become known as Bashīr Awwal (Bashīr, the first). At the death of this son once again the opponents raised a lot of hue and cry and strongly criticized the truth of this prophecy and rejected it all together.

At this point, the Promised Messiah and Mahdi^{as} wrote a small leaflet on December 1, 1888 in which he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e., February 20, 1886.

This leaflet which reiterated the glad tidings of the birth if the promised son, was printed on green papers and was most appropriately named and is generally known as "*Sabz Ishtihār*" (Green leaflet).

According to the original prophecy, by the grace of Allāh, the Promised Messiah and Mahdi^{as} was blessed with a son on the 12th of January 1889 about whom he was told by Allāh that this was the promised son. Thus, the prophecy was fulfilled most magnificently.

(Ataul Mujeeb Rashed, Imām, London Mosque, The Aḥmadiyya Gazette, February, 2002, p 6)

In 1944, God manifestly revealed to the Ḥadrat Khalīfatul Masīḥ II^{ra} that he was the *Muṣleḥ Ma'ūd* (Promised Reformer). At

that time he openly declared that he was the promised illustrious son of the Promised Messiah and Mahdī^{ṭas} mentioned in the prophecy. Ḥuḍūr made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:

"Under the Divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised one will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the Divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah and Mahdī^{ṭas} in the house in front of me in this city of *Hoshiarpur* which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy."

(Al-Faḍl, 19th February, 1960)

Ḥaḍrat Muṣleḥ Ma‘ūd^{ṭa} was a genius and possessed a dynamic personality. He was the image of his great father. His period of *Khiḫāfat* lasted 52 years. This became the glorious period in the history of the *Jamā‘at*. Membership increased vastly, numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

He fulfilled every aspect of the great prophecy by the Promised

Messiah and Mahdī^{as}. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of the Promised Messiah and Mahdī^{as}.

Prophecy Regarding Pundit Lekh Rām

Pundit Lekh Rām was a leader of Ārya Samāj in India. Ārya Samāj was a highly militant and dogmatic sect of Hinduism which fiercely attacked both Islām and Christianity because they were attracting too many converts, especially from the lower castes. Pundit Lekh Rām was a persistent enemy of Islām and always used the foulest language in attacking the character of the Holy Prophet Muḥammad^{sa}. Many a times the Promised Messiah and Mahdī^{as} did his best to stop him without success. He arrogantly wrote to the Promised Messiah that as far as he was concerned, the Promised Messiah has full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah and Mahdī^{as} turned to his God and received the revelation:

عَجَلُ جَسَدٍ لَهُ خَوَارٌ، لَهُ نَصَبٌ وَ عَذَابٌ

‘ijlun jasadullahū khuwārun lahū naṣabuñwwa 'adhābun

A miserable half-dead calf; nothing awaits it but disgrace and destruction.

(*Karāmatus-Ṣādiqīn*)

On February 20, 1893, the promised Messiah and Mahdī^{as} made the following announcement:

"Within six years from today, this man will be overtaken by severe torment as a punishment for the disrespect which he has

shown towards the Holy Prophet^{sa}."

(Announcement of February 20, 1893, attached to Ā'īna Kamālat-i-Islām)

Declaring his prophecy and this revelation, the Promised Messiah and Mahdī^{as} wrote (addressing all religious parties): 'If within six years from today, February 20, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which impresses all and sundry with the fear of the Lord, then let everybody think that I am not from God.'

(Majmū'a-i-Ishtihārāt, Vol. 1, p 373; Invitation to Ahmadiyyat, London Mosque, London, UK, 1980, p 259)

Some people criticized the prophecy and said it was mere conjecture and anything could happen in six years. The Promised Messiah and Mahdī^{as} replied that prophecy will be fulfilled in an extraordinary way.

Lekh Rām ridiculed the prophecy and announced that Ḥaḍrat Aḥmad would die of cholera within three years. Ḥaḍrat Aḥmad wrote in April 1893 about a vision he had:

"This morning in the course of a light slumber I saw that I was sitting in a large room where some of my friends were present when a well-built man of terrible appearance, as if blood would burst forth from his face, came and stood before me. When I raised my eyes towards him I perceived that he was person of strange build and character, as if he was not a man but was one of the severe terrible angels who overawe all hearts. As I looked at him he asked me: 'Where is Lekh Rām?' and he also named another person and inquired where he was. Then I understood that this one had been appointed for the chastisement of Lekh Rām and the other person. ..."

(Ahmadiyyat: The Renaissance of Islām, Muḥammad Zafrulla Khān, Tabshīr Publications, 1978, p 75)

In a Persian poem, Ḥaḍrat Aḥmad referred to Pandit Lekh Rām as follows:

*"Beware O' foolish and misled enemy.
Fear the cutting sword of Muḥammad^{ṣa}"*

*(Announcement of February 2, 1893, An attachment to Ā'ina
Kamālat-i-Islām; Rūḥānī Khazā'in, Vol. 12, p 123)*

In an Arabic poem in his book *"Karāmatus-Ṣādiqīn"* the Promised Messiah and Mahdī^{ṣa} wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an 'Īd Festival. This prophecy was fulfilled in a remarkable way on March 6, 1897. Lekh Rām was murdered in his well guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of 'Īd on Friday. Lekh Rām's death caused a great uproar. It was alleged that the Promised Messiah and Mahdī^{ṣa} must have conspired this murder to fulfill his prophecy. The Promised Messiah and Mahdī^{ṣa} dismissed the accusation saying that it was God who had ordained it, as He had revealed to him. It was a victory for Islām and had proved the truth of word of God.

A Hindu secret society was formed and a reward was offered for the person who would murder the Promised Messiah and Mahdī^{ṣa}. But Allāh protected the Promised Messiah and Mahdī^{ṣa} from his enemies, throughout his life, as he had revealed in the very beginning.

(The Promised Messiah and Mahdī, Dr. Aziz Aḥmad Chaudhry, p 115-116)

What Pundit Lekh Rām had prophesied did not, of course, come to pass. The Promised Messiah and Mahdī^{ṣa} did not die within the specified period and his children did indeed survive. A great

sign was thus delivered to mankind within the stipulated time and in circumstances as foretold and was testified as such by no less than three thousand witnesses, Hindus and Muslims alike.

Dire End of Alexander Dowie of Zion, USA: A Historical Prayer Duel

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years. In 1872, he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he came to the United States of America and started the publication of a paper called *Leaves of Healing*. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah or the forerunner of the second coming of Jesus Christ.

Dowie was a bitter enemy of Islām and hurled vile abuse at Islām and its Prophet and proclaimed his mission to destroy Islām before the coming of Christ.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} took note of his tall talk. He wrote to Mr. Dowie about his claim as the promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the life time of the other.

The Promised Messiah and Mahdī^{as} wrote:

"As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy

way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of two of us, the one who is false may die before the other.

... The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than 66 years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me."

(Review of Religions, Urdū, Vol. 1, No. 9, pp 342-48)

The Promised Messiah and Mahdi^{tas} further wrote To Mr. Dowie in 1902:

"It should be remembered that I am not just an average citizen of this country (India). I am the Promised Messiah who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within 25 years and I proclaim that he has appeared already and I am that person. ... If instead of the destruction of all Muslims, Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle."

(Review of Religions, Urdū, Vol. 1, No. 9, pp 342-48)

When Mr. Dowie did not reply and remained silent, the Promised Messiah and Mahdi^{tas} made the statement:

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal."

This challenge was widely published in the American Press. The challenge was issued in 1902 and repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, *Leaves of Healing* of December 1903.

"In India, there is a Mohammadan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive."

Finally, the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance.

On February 20, 1907 the Promised Messiah and Mahdi^{7as} issued another handbill announcing the appearance of another Heavenly sign. The handbill said:

"God Says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it."

(Announcement of February 20, 1907, Inner Title page of the pamphlet: Qadian ke Ārya aur Hum; Tadhkirah, English Translation, Muḥammad Zafrulla Khān, pp 386-387)

Within a fortnight of publication of this handbill came the death of John Alexander Dowie. In 1905 Mr. Dowie suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.

Death of Mr. Dowie and fulfillment of Promised Messiah and Mahdī's^{as} prophecy was widely commented in American press. A few samples are given:

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

The Truth Seeker of June 15, 1907 wrote:

"The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirzā said, the end only would be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad."

Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and Mahdī^{as} with the caption, 'Great is Mirzā Ghulām Ahmad' and wrote:

"Dowie died with his hands fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirzā Ghulām Ahmad comes forward frankly and states that he has won his challenge."

The Promised Messiah and Mahdī^{as} wrote:

"My mission was to break the cross. With Dowie's death, therefore, a major proportion of that aim has been accomplished. In the whole world Dowie was the principal exponent of the cross who had claimed to be a prophet through whose prayers all Muslims would be destroyed, Islām was to be effaced, and the Ka'bah was to be demolished. God, therefore, destroyed him

through me and I know for certain that the prophecy concerning the destruction of the swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet⁸⁸, to take place at the hands of the Messiah. Had I not have challenged him to *Mubāhilah*, nor invoked prayers against him or published his destruction, his death would have been of little significance for Islām. However, since I had already published in the newspapers that he would die in my lifetime. I have proved myself to be the Messiah and he an imposter. There can be no great miracle than the fulfillment of the prophecy of the Holy Prophet of Islām⁸⁸, which only an enemy of truth can deny."

(Addendum to *Ḥaqqīqatul Wāḥī*, pp 77-80)

Ḥaḍrat Mirzā Ghulām Aḥmad⁸⁸ was comparatively an unknown figure in the United States, yet his brave challenge to John Alexander Dowie evoked worldwide publicity and the text of his challenge was extensively published in various world Newspapers, such as:

- | | | |
|------|--|------------------|
| 1.* | The Argonaut, San Francisco | December 1, 1902 |
| 2.* | New York Times | March 29, 1903 |
| 3.* | The Literary Digest (<i>Vol. XXVI, No. 25</i>) | June 20, 1903 |
| 4. | The Buffalo times | June 25, 1903 |
| 5. | The New York Mail & Express | June 25, 1903 |
| 6. | The Herald, Rochester | June 25, 1903 |
| 7.* | Baltimore American | June 25, 1903 |
| 8.* | The Daily Advertiser, Boston | June 25, 1903 |
| 9.* | Democrat and Chronicle | June 25, 1903 |
| 10. | The Democratic Chronicle, Rochester | June 25, 1903 |
| 11.* | The Albany Express | June 25, 1903 |
| 12. | The Record, Boston | June 27, 1903 |
| 13. | Desert English | June 27, 1903 |
| 14.* | The Pilot, Boston | June 27, 1903 |
| 15. | The Pathfinder, Washington | June 27, 1903 |
| 16. | The Detroit English News | June 27, 1903 |
| 17.* | The Inter Ocean, Chicago | June 27, 1903 |
| 18.* | The Burlington Daily Free Press (<i>Vermont</i>) | June 27, 1903 |
| 19. | New York Mail and Express | June 28, 1903 |
| 20.* | The Inter Ocean, Chicago | June 28, 1903 |
| 21.* | The Sunday Times-Union, Jacksonville | June 28, 1903 |

Welcome to Ahmadiyyat, The True Islām

22.*	Worcester Sunday Spy <i>Massachusetts</i>	June 28, 1903
23.	The Baltimore American	June 28, 1903
24.	Suanna News	June 29, 1903
25.*	Montana Daily Record	July 1, 1903
26.	Helena Record	July 1, 1903
27.	The Richmond News	July 1, 1903
28.	The Houston Chronicle	July 3, 1903
29.	The Telegraph	July 5, 1903
30.	The Groomshire Gazette	July 17, 1903
31.	Newton Chronicle	July 17, 1903
32.	Chicago Interpreter	July 28, 1903
33.	The New York Times	October 17, 1903
34.*	The New York Times	October 18, 1903
35.*	The New York Times	October 19, 1903
36.*	The New York Times	October 20, 1903
37.*	The New York Times	October 21, 1903
38.*	The New York Times	October 22, 1903
39.*	The New York Times	October 24, 1903
40.*	The New York Times	October 25, 1903
41.*	The Commercial Advertiser, NY	October 26, 1903
42.	Glasgow Herald	October 27, 1903
43.	Morning Telegraph, New York	October 28, 1903
44.*	The Times, London	November 9, 1903
45.*	New York Daily Tribune	April 2, 1906
46.*	New York Daily Tribune	April 3, 1906
47.*	New York Daily Tribune	April 5, 1906
48.*	The Outlook - The Week	April 14, 1906
49.*	Chicago Evening American	March 9, 1907
50.*	The Chicago Tribune	March 10, 1907
51.	The New York Times	March 10, 1907
52.	The Times, London	March 11, 1907
53.	Chicago Daily Tribune	March 12, 1907
54.*	The Dunville Gazette	June 7, 1907
55.*	The Truth Seeker, New York	June 15, 1907
56.*	The Sunday Herald, Boston	June 23, 1907

(Fulfillment of a Grand Prophecy: Ḥaḍrat Aḥmad's Challenge to John Alexander Dowie, Anwer Maḥmood Khan, pp 12-13; Fate of a False Prophet, Syed Ḥasanāt Aḥmad, pp 5 & 6).

- * Newspaper clippings are included in the book, *"Fulfillment of a Grand Prophecy: Ḥaḍrat Aḥmad's Challenge to John Alexander Dowie, Anwer Maḥmood Khan, pp. 37-39."*

This was one of the many great signs shown by God, at the hands of the Promised Messiah and Mahdī^{as}.

The Promised Messiah and Mahdī^{as} writes:

"In my age only in the month of *Ramaḍān* the eclipses of the Sun and the Moon occurred; in my age only in accordance with the authentic sayings of the Holy Prophet, the Holy Qur'ān, and the earlier books, there was a plague all over the country; and in my age only new models of transport, namely, the railways came into existence. And in my age only, as per my prophecies, terrible earthquakes came. Does not, then, righteousness demand that one should not be bold in denying me? I swear by Almighty God and say thousands of signs for establishing my truth have been manifested. If this were a man's plan, never I would have enjoyed such support and help."

(Ḥaḳīqatul Wahī p 45)

The Promised Messiah and Mahdī^{as} further writes:

"The signs fulfilled so far are so numerous that there is no room for an honest mind to deny them. All the earthly and heavenly signs of the appearance of the Promised Messiah have been manifested in my time. The eclipse of the sun and the moon in the month of *Ramaḍān* happened some time ago, the comet has appeared; earthquakes have occurred; epidemics became rampant; Christianity has forcefully spread in the world and as was written, opposition to me has been very intense. All these signs have been fulfilled."

(Kitābul Bariyya, pp 259-260)

A LIST OF THE PROMISED MESSIAH AND MAHDĪ'S^{as} BOOKS

يَفِيضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ

yafīḍul māla ḥattā lā yaqbiluhū ahadun

He will distribute so much wealth that there will be no one left to
accept the wealth.

(Sunan ibni Mājah Kitābul Fitn Bāb Fitnatul Dajjāl wa Kharūj 'Isa ibni Maryam wa Kharūj Yājūj wa Mājūj)

Ḥaḍrat Promised Messiah and Mahdī^{as} has written about his books:

"The books which I have written have been written with the help of God Almighty. I won't say that these publications are revelations. However, I must say that God Almighty has inspired me to write these books."

(Sirrul Khilāfah, p 6)

<u>NO.</u>	<u>NAME OF THE BOOK</u>	<u>TITLE IN ENGLISH</u>	<u>PUBLISHED</u>	<u>PAGES</u>
1.	Aik 'Īsā'ī ki Tīn Sawālun ka Jawāb	Response to the Three Questions of a Christian	1876	40
2.	Brāhīn-i-Aḥmadiyya, I	Proofs of Aḥmadiyyat, I	1880	52
3.	Brāhīn-i-Aḥmadiyya, II	Proofs of Aḥmadiyyat, II	1880	80
4.	Brāhīn-i-Aḥmadiyya, III	Proofs of Aḥmadiyyat, III	1882	180
5.	Brāhīn-i-Aḥmadiyya, IV	Proofs of Aḥmadiyyat, IV	1884	361
6.	Purānī Tahrīrain	Old Writings (Written: 1879)	1899	44
7.	Surma Chashm Ārya	Collyrium for Ārya's Eyes	1886	276
8.	Shaḥnā-i-Ḥaq	Battalion of Truth	1887	123
9.	Sabz Ishtihār	Green Poster	1888	24
10.	Fataḥ Islām	Victory of Islām	1891	48
11.	Tauḍīh-i-Marām	Explanation of Objectives	1891	52

12.	Izāla Auhām, I	Removal of Suspicions, I	1891	222
13.	Izāla Auhām, II	Removal of Suspicions, II	1891	314
14.	Al-Ḥaq Mubāhisa Ludhiana	Ludhiana Debate	1891	115
15.	Al-Ḥaq Mubāhisa Delhi	Delhi Debate	1891	177
16.	Āsmānī Faiṣla	Divine Decision	1892	43
17.	Nishān-i-Āsmānī	Heavenly Sign	1892	56
18.	Ā'ina Kamālāt-i-Islām*	Mirror of Islām's Excellences	1893	678
19.	Barakātud Du'ā'	The Blessings of Prayer	1893	45
20.	Ḥujjatul Islām	Convincing Proof of Islām	1893	12
21.	Sachā'ī ka Izhār	The Expression of Truth	1893	30
22.	Jang-i-Muqaddas	The Sacred Battle	1893	211
23.	Shahādātul Qur'ān	Testimony of the Qur'ān	1893	104
24.	Tohfa-i-Baghdād*	A Present to Baghdad	1893	33
25.	Karāmatus-Ṣādiqīn*	Miracles of the Truthful	1893	123
26.	Ḥamāmatul Bushra*	Dove of Good News	1894	113
27.	Nūrul Ḥaq, I*	Light of the Truth, I	1894	186
28.	Nūrul Ḥaq, II*	Light of the Truth, II	1894	86
29.	Itmāmul Ḥujja*	The Convincing Proof	1894	41
30.	Sirrul Khilāfah*	The Secret of Khilāfat	1894	117
31.	Anwārul Islām	The Light of Islām	1894	125
32.	Minanur Raḥmān*	Bounties of the Gracious (Written: 1895)	1915	123
33.	Dīāul Haq	The Light of the Truth	1895	75
34.	Nūrul Qur'ān I	The Light of the Qur'ān, I	1895	42
35.	Nūrul Qur'ān II	The Light of the Qur'ān, II	1895	83
36.	Mi'yārul Madhāhib	The Standard of Religions	1895	34
37.	Ārya Dharm	The Arya Religion	1895	108
38.	Sat Bachan	The True Word	1895	176
39.	Islāmī 'Usūl kī Philosophy	The Philosophy of the Teachings of Islām	1897	138
40.	Anjām-i-Ātham*	The End of Ātham	1896	347
41.	Sirāj-i-Munir	The Bright Lamp	1897	102
42.	Al-Istiftā'	The Query		
1897	32			
43.	Ḥujjatullāh*	Convincing Proof from God	1897	111
44.	Tuḥfa-i-Qaişariyya	A Present to the Queen	1897	32
45.	Jalsa-i-Aḥbāb	Gathering of the Friends	1897	32
46.	Maḥmūd kī Āmin	Maḥmūd's Āmin	1897	8
47.	Sirājuddīn 'Īsa'ī kī Chār Sawālon ka Jawāb	An Answer to the Four Questions of Sirājuddīn, a Christian	1897	48
48.	Kitābul Bariyya	The Book of Acquittal	1898	366
49.	Al-Balāgh*	The Conveyance of Message (Written: 1897)	1922	100
50.	Zarūratul Imām	The Need for Imām	1897	48
51.	Najmul Hudā*	The Star of Guidance	1898	149
52.	Rāz-i-Ḥaḳīqat	The Secret of the Truth	1898	25

Welcome to Ahmadiyyat, The True Islām

53.	Kashful Ghitā	The Opening of a Curtain	1898	48
54.	Ayyām-i-Şulāḥ	Days of Reconciliation	1899	200
55.	Ḥaḳīqatul Mahdī	The True Nature of Mahdī	1899	46
56.	Masiḥ Hindustān Main	Jesus in India (Written: 1896)	1908	107
57.	Sitāra-i-Qaisariah	The Star of the Queen	1899	18
58.	Taryāqul Qulūb	Elixir for the Hearts		
1899	400			
59.	Toḥfa-i-Ghaznavia	A Present for the Ghaznavī (Written: 1900)	1902	62
60.	Ruidād-i-Jalsa Du‘ā’	Minutes of the Meeting for Prayer	1900	40
61.	Khuṭba-i-Ilhāmīyya*	The Revealed Sermon (Revealed: 1900)	1902	334
62.	Lujjatun Nūr*	The Sea of Light (Written: 1900)	1910	140
63.	Government Angraizī aur Jihād	The British Government and Jihād	1900	34
64.	Toḥfa-i-Golarhviyya	A Present for the Golarhvi	1902	254
65.	Arba‘īn	Forty (Brochures), 4 Volumes	1900	142
66.	I‘jāzul Masiḥ*	Miracle of the Messiah	1901	203
67.	Aik Ghaltī ka Izāla	A Misunderstanding Removed	1901	12
68.	Dā fi-ul-Balā’	The Remover of the Calamity	1902	28
69.	Al-Hudā*	The Guidance	1902	32
70.	Nazūlul Masiḥ	The Advent of Masiḥ (Written: 1902)	1909	242
71.	Kashī-i-Nūḥ	The Ark of Noah	1902	88
72.	Tuḥfatan Nadwah	A Present to the Nadwah	1902	16
73.	I‘jāz-i-Aḥmadī	The Miracle of Aḥmadī	1902	101
74.	Review Bar Mubāḥisa Batālvi wa Chakrālvi	Review of the Batālvi and Chakrālvi Debates	1902	8
75.	Mawāhibur Raḥmān*	Gifts of God	1903	144
76.	Nasīm-i-Da‘wat	The Breeze of Invitation	1906	104
77.	Sanātan Dharm	The True Teachings	1903	16
78.	Tadhkratush Shahādatain	A Narration of Two Martyrdoms	1903	128
79.	Sīratul Abdāl*	The Characteristics of Godly People	1903	21
80.	Lecture Lahore	The Lahore Lecture	1904	54
81.	Lecture Sialkot	The Sialkot Lecture	1904	46
82.	Lecture Ludhiana	The Ludhiana Lecture	1905	50
83.	Aḥmadī aur Ghair Aḥmadī Main Farq	The Difference between an Aḥmadī and a Non-Aḥmadī	1905	16
84.	Al-Waṣīyyat	The Will	1905	34
85.	Chashma-i-Masīḥī	A Healing Fountain	1906	60
86.	Tajalliyyāt-i-Ilāhiyya	The Divine Manifestations (Written 1906)	1922	24
87.	Qadian Ki Ārya aur Ham	Āryas of Qadian and We	1907	44
88.	Brāḥīn-i-Aḥmadiyya (Vol. 5)	Proofs of Aḥmadiyyat (Vol. 5)	1905	428
89.	Ḥaḳīqatul Wahi*	The Nature of Revelation	1906	720
90.	Chashma-i-Ma‘rifat	The Fountain of God Realization	1908	436
91.	Paighām-i-Şulāḥ	The Message of Reconciliation	1908	64
*	<i>The Book is either entirely or partly in Arabic.</i>			

BELIEFS OF AḤMADIYYA JAMĀ‘AT

The Promised Messiah and Mahdī^{sa} writes about beliefs of Aḥmadīs:

"We do believe that there is none worthy of worship except God Almighty and Ḥaḍrat Muḥammad^{sa}, the Chosen One, is His Messenger and the *Khātamal Anbiyā*. We believe that angels are a reality, the Resurrection is a reality and the Day of Judgment is a reality; that Heaven is reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Qur’ān and whatever our Prophet^{sa} has stated is all, according to the afore-mentioned statement, the truth. We do believe that the person who subtracts an iota from the Islāmic law or adds to it as much, or lays the foundation in any manner for rejection of Islāmic injunctions, or attempts to declare unlawful what has been made lawful in Islām, is an infidel and a renegade to Islām. We admonish our *Jamā‘at* that they must adhere tenaciously to the fundamental article of Islāmic faith as long as they live, and they should die holding fast to the same belief:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

lā ilāha illallāhu muḥammadur rasūlullāh

There is none worthy of worship but Allāh, Muḥammad is Messenger of Allāh

Also they must have firm faith in all the Messengers of Allāh and revealed Books which have been authenticated by the Holy Qur’ān. They should abide strictly by the Qur’ānic injunctions. They should strictly observe Prayers and *Fast*, pay *Zakāt* and perform the *Ḥajj* (Pilgrimage). They should observe Islām by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger. In

short, all such matters, be they beliefs or deeds, on which there was consensus of opinion among our righteous predecessors and as are understood to be Islām by the general consensus of opinion of those who follow the traditions of the Holy Prophet^{sa} of Islām, should be complied with as being obligatory. We call to witness the Heaven and the earth, that this exactly is our faith."

(Ayyāmūṣ-Ṣulḥ, 1st Edition: Rūhānī Khazā'in, Vol. 14, p 323).

The Promised Messiah and Mahdī^{as} again writes about Ahmadiyya beliefs:

"The summary and essence of our faith is that there is no one worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. Our belief that we profess in this life and with which, through the favor of God Almighty, we shall pass on to the next life, is that our lord and master, Muḥammad^{sa}, the Chosen One, is the Seal of the Prophets and best of Messengers, at whose hands the faith was perfected and the bounty was completed through which by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Qur'ān is the last of the Heavenly books and that not a word or vowel point of its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God which can have the effect of modifying or abrogating the commandments of the Holy Qur'ān, or of changing any single one of its directions. Anyone who thinks otherwise is, according to us, not a believer, and is a heretic and *Kāfir*. We also believe that even the lowest stage of the straight path cannot attain to any stage of honor and perfection or of nearness to God except through the true and perfect following of the Holy Prophet^{sa}. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet^{sa}."

(Izāla-i-Auhām, pp 69-70)

The Promised Messiah and Mahdī^{as} further writes:

"The five pillars on which Islām is based are part of our faith. We

hold fast to the Word of God, the Holy Qur'ān, to which we are commanded to hold fast. Like Fārūq^{ra}, we announce that the Book of Allāh suffices us, and like 'Ā'ishah^{ra}, when there is a difference between the Qur'ān and *Ḥadīth*, we give priority to the Qur'ān. We believe that there is no one worthy of worship except Allāh and that our lord and master, Muḥammad^{sa}, the Chosen One, is His Messenger and *Khātamal Anbiyā*."

(The Essence of Islām, Vol. I, pp xiv-xv)

Aḥmadīs believe that Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian is the Promised Messiah and *Imām Mahdī* of the Latter Days who was sent by God Almighty to serve Islām as prophesied by our master Prophet Muḥammad^{sa}. Ḥaḍrat Aḥmad^{as} is thus a servant and follower of Ḥaḍrat Muḥammad^{sa}.

Aḥmadīs also believe that Prophet Jesus^{as} died a natural death like other Prophets of God. This fact is mentioned in the Holy Qur'ān and proved by sayings of the Holy Prophet^{sa} of Islām. It is very clearly mentioned in the Holy Bible that he did not die on the cross but was saved and he migrated to the lost sheeps of the House of Israel.

Jesus^{as}, like other Prophets of God, was opposed by his people who tried to nip his mission in the bud. Hence he took every precaution for his security in order to continue the sacred job of transformation. ...

... When his opponents planned to kill him, Jesus^{as} ceased walking openly among the Jews and went to a country near to the wilderness (*John 11:54-57*). He even hid himself from them (*John 12:36*). However, when he realized that the earthly means of security could not avail him, he turned to God and even asked his disciples to do the same.

"Abba, father, all things are possible unto thee; take away this cup from me "(Mark 14:36, likewise in Matthew 26:39)

This prayer Jesus^{as} offered in such an agony and so earnestly that:

"his sweat was as it were great drops of blood falling down to the ground."
(*Luke 22:44*).

The Scriptures show that God hears the prayers of the righteous
(*James 5:16-18; John 9:31*). Add to it what Jesus^{as} himself has said
regarding the acceptance of his prayers:

"Father I thank thee that thou hast heard me. And I knew that thou
hears me always ..." (*John 11:41-42*)."

Hence, the prayer of Jesus^{as} offered in the Garden of Gethsemane
was heard by God, and He did save him from an accursed death on the
cross as we read:

"When he had offered up prayers and supplications with strong
crying and tears unto Him that was able to save him from death, and was
heard in that he feared." (*Hebrews 5:7*)

Where earthly means failed regarding the safety of Jesus, his
Heavenly Master came to his rescue when he approached Him through
supplications, and consequently saved him from the accursed death on
cross.

Jesus^{as} once said:

"And other sheep I have, which are not of this fold; them also I
must bring, and they shall hear my voice; and there shall be one fold, and
one shepherd." (*John 10:16*)

Jesus^{as} was referring to the lost ten tribes of Israel who had
scattered in Kashmir, Afghanistan, etc. In search of these tribes he went to
the East after his miraculous escape from an accursed death on the cross.
He still lies buried in Kashmir which the Holy Qur'ān (23:51) describes as
a "hill having a green valley and the running water of spring."

(Synopsis of Religious Preaching, pp 29, 30, 35,36)

Aḥmadiyyat sets forth the essence of Islām, shorn of all encrustations that have defaced and disfigured it, and debased Muslim society. It does not depart from Islām in the least nor does it add one iota to the doctrines or teachings of Islām. Yet it is a fresh presentation of Islām, and more particularly of the wisdom and philosophy that underlie its doctrines and teachings, based upon and deriving entirely from the Holy Qur'ān and the pronouncements and practice of the Holy Prophet of Islām^{sa}. It is not a new religion, nor is it an innovation. It sets forth only that which has been inherent in Islām from the very beginning, but which had been overlaid in the last few centuries or the need of which had not yet arisen.

The Aḥmadī Muslims are drawn from every walk of life and are practical persons conforming their lives and activities to the teachings of Islām. They do not reject the moral values of life and have set enviable examples of full, successful and righteous living. The distinguishing feature of their lives is the upholding of the moral and the spiritual above the material and the physical in a pattern of beneficial co-ordination. As taught by Islām, they believe that the faculties and the capacities bestowed upon man by God Almighty are a precious bounty and must be developed and exercised at their proper time and occasion and are not to be suppressed or stultified. The moral and spiritual code to which they seek to conform imposes no handicaps upon them. There have, by the Grace and Mercy of God, appeared among them persons possessing high eminence in almost every sphere of human life.

There is a failure to recognize the fact that the only way of deliverance is through the establishment of man's relationship with God. Today, the only claimant of such a possibility is the *Aḥmadiyya Jamā'at* which furnishes practical illustration of the truth of its claim. It is only through experience of such a relationship, that a person can arrive at absolute certainty of faith in the Divine, which can work the needed moral and spiritual revolution in the life of man. This is the challenge that *Aḥmadiyya Jamā'at* presents to an incredulous world. It is the challenge of a revised, resurgent and invigorated Islām.

The Aḥmadiyya Community encourages interfaith dialogue, and diligently tries to correct misunderstandings about Islām. The Community offers a clear presentation of Islāmic wisdom, philosophy, morals and spirituality as derived from the Holy Qur’ān and practice (*Sunnah*) of the Holy Prophet of Islām, Muḥammad^{sa}.

A brief explanation of the beliefs of *Aḥmadiyya Jamā‘at* as presented by Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}, is as follows:

1. God exists and it is essential to believe in the existence of God.
2. There is no partner of God Almighty and He is One without any associate.
3. God is Holy, free from all defects and full of all perfections. There is no imperfection which may be found in Him, and no perfection which may not be found in Him.
4. Angels are a part of God's creation. They follow the law laid down in the Qur’ān -- 'they do what they are commanded'. The angels only manifest the Will and Wisdom of God.
5. God speaks to His chosen servants and reveals to them His Purpose. Revelation from God descends in words. God communicates His Will to His servants.
6. When darkness prevails in the world and human beings sink deep in sin and evil, when without the help of God it becomes difficult for them to release themselves from the hold of Satan, then out of His Mercy and Beneficence, God chooses from out of His own loving and loyal servants those whom He charges with the duty to guide the world.
7. Divine Messengers, who in the past have helped mankind

out of darkness and evil, have belonged to different levels of spiritual greatness and have fulfilled, in different degrees, the Divine purpose which determined their advent. The greatest of them was the Holy Prophet^{sa}.

If the earlier Prophets had lived in the time of the Holy Prophet^{sa}, they would have had to obey and follow him. The Holy Prophet^{sa} has said:

لَوْ كَانَ مُوسَى وَ عِيسَى حَيَّيْنِ لَمَا وَسِعَهُمَا إِلَّا اتَّبَاعِي

lau kāna Mūsā wa 'Īsā ḥayyaini lamā wasi'ahumā illattibā'ī

If Moses and Jesus were alive today, they would have had to believe in me and follow me.

(Tafsīr Ibni Kathīr, Vol. 2, p 246)

8. God hears to the prayers of His supplicants and servants.
9. From time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by the laws known as the Laws of Nature. Besides these laws, there are special laws through which God manifests His Might, Interest, and Purpose.
10. Death is not the end of all existence for human beings. Man's soul survives death and has to account for its deeds in the Hereafter. Those who do good deeds merit generous rewards. Those who offend against His teachings and commandments meet the punishment which is their due. God has the power to restore a man to life from the meanest particle or atom of his soul or being.
11. Disbelievers in God and enemies of His revealed guidance,

unless forgiven out of His infinite Mercy, will stay in a place called Hell.

12. Those, who believe in God, His Prophets, His Angels and His Books; who affirm with their heart and soul the guidance which comes from Him; who walk in humility and abase themselves in His presence; who live like the poor though they be rich; who serve humanity and sacrifice their comfort for others; who abjure excesses of all kinds, hate, cruelty, and transgression; who are models of human goodness -- these men will go to a place called Heaven. They will have attained everlasting life, everyone an image of his Creator.

(Invitation to Ahmadiyyat, The London Mosque, London, UK, 1980, pp 6-11)

CONDITIONS OF BAI ‘AT (INITIATION)

On 12th January 1889, the Promised Messiah and Mahdī^{as} issued a leaflet entitled, "*Takmil-i-Tabligh*" in which he set down ten conditions for those who wished to swear spiritual allegiance to him and become an *Aḥmadī Muslim*. They are the same conditions which, even today, every would-be initiate pledges to uphold. To join the Community, one must agree to these conditions and swear an allegiance to the successor of the Promised Messiah^{as}.

The Words of *Bai‘at-i-‘ulā* (Initiation) which the Promised Messiah and Mahdī^{as} wrote in his own handwriting are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā ḥirrahmā nirrahīm

In the name of Allah, the Gracious, the Merciful

نَحْمَدُ هُ وَنُصَلِّي

naḥmadu hū wa nuṣallī

We praise Him and we worship Him

"I repent, today at the hand of Aḥmad of all my sins and bad habits to which I was addicted, and most truthfully and solemnly do I promise that, till the last day of my life, I shall eschew to the best of my ability, all manners of sin. I shall give precedence to religion over worldly comforts and pleasures. I shall try, as far as I can, to observe the ten conditions of *Bai'at* laid down in the leaflet (dated January 12th, 1889). I seek forgiveness of God for my past sins.

أَسْتَغْفِرُ اللَّهَ رَبِّي . أَسْتَغْفِرُ اللَّهَ رَبِّي . أَسْتَغْفِرُ اللَّهَ رَبِّي
مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ . رَبِّ إِنِّي
ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ.

astaghfirullā-ha rabbī, astaghfirullāha rabbī, astaghfirullāh
rabbī min kulli dhanbiñwwa atūbu ilaihi wa ash-hadu allā
ilāha illallāhu wahdahū lā sharīkalah wa ash-hadu anna
muḥammadan ‘abduhū wa rasūluh rabbī innī ḡalamtu nafsī
wa‘taraftu bi dhanbī faghfirli dhunūbī fa innahū lā
yaghfirudhdhunūba illā anta

I beg pardon from Allāh, my Lord. I beg pardon from Allāh, my Lord. I beg pardon from Allāh, my Lord, from all my sins and turn to Him. I bear witness that there is none worthy of worship except Allāh and He is One and has no partner. And I bear witness that Muhammad is His Servant and Messenger. O my Lord, my Allāh, I wronged my soul and I confess all my sins; forgive me my sins, for there is none else except Thee to forgive.

(Sīratul Mahdī, Vol. 1, pp 77-78, Second Print, 1935)

The Ten Conditions of *Bai'at* (Initiation) Published by the Promised Messiah and Mahdī^{as}

1. The initiator shall solemnly promise that he/she shall abstain from *Shirk* (association of a partner with God) right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
3. That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the *Tahajjud* (Pre-dawn supererogatory Prayer) and invoking *Durūd* (Blessings) on the Holy Prophet; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allāh in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allāh and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
6. That he/she shall refrain from following un-Islāmic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'ān; and shall make the Word of God and sayings of the Holy Prophet^{sa} the guiding principle in every walk of his/her life.
7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honor of faith, and the cause of Islām dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allāh, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness."

(Translated from Ishtihār "Takmil-i-Tablīgh, January 12, 1889)

THE DIFFERENCES BETWEEN AḤMADĪ AND NON-AḤMADĪ MUSLIMS

Every Muslim, regardless of sect, believes in the Oneness of God and in the Prophethood of the Holy Prophet^{sa}. Every Muslim believes that Islām is the ultimate religion for the salvation of mankind. All Muslims believe that Islām will continue to fulfil all of man's spiritual needs till the Day of Judgement. All Muslims believe that the Law revealed through the Holy Prophet Muḥammad^{sa} is unchangeable and that the Qur'ān is incorruptible and unalterable to the extent even an iota or a dot. Muslims of all shades of thought believe that the sayings of the Holy Prophet Muḥammad^{sa} have validity and authority till the end of mankind. Muslims of every sect believe that it is only through a bond with the Holy Prophet Muḥammad^{sa} that the light of eternal truth may be perceived. These basic points of creed are shared by all Muslims without exception.

With so much in common, there still remains the fundamental difference which sets Aḥmadiyya Muslim Community apart from other Muslims - the difference on the issue of revival of Islām. All other differences emanate from this main issue.

(Philosophy of Revival of Religion, Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{aba}, Islām International Publications Ltd., London, UK. p 1)

The Promised Messiah and Mahdī^{tas} had many doctrinal differences with the views of contemporary orthodox Muslims. He had no differences on the fundamental tenets of Islām. All the differences were on the matters

of interpretation and other details. The Promised Messiah and Mahdī^{as} has tried to remove the differences by presenting correct interpretation of what is stated in the Holy Qur'ān and the *Aḥādīth*. Some prominent differences are as follows:

i. Jesus Christ's^{as} Demise

Many non-Aḥmadīs believe that Jesus^{as} was never put on the cross and his place was taken by someone who resembled him. According to them, Jesus^{as} was physically lifted up into the Heavens where he awaits for his return to earth as his second advent.

Aḥmadīs believe that Jesus^{as} was put on the cross, but he did not die on it. He was unconscious when taken down from the cross; because he remained nailed to it for only a few hours. He was alive when he was laid in the sepulcher (tomb) and came out of it alive on the third day. Then he met his disciples in secret and assured them of being alive. Thus, God delivered him from the 'accursed death' of the cross.

The Promised Messiah and Mahdī^{as} proved from Biblical accounts that Jesus^{as} did not die upon the cross. He was alive when taken down from the cross and was revived. In 1899, the promised Messiah and Mahdī^{as} stated in his book, '*Jesus in India*', that Jesus^{as}, after having survived the cross, traveled to Afghanistan and Kashmir, in search of the lost tribes of Israel. He settled in Kashmir where he died a natural death at the age of 120 years and was buried in Sirinagar, Kashmir. Thus he fulfilled his mission by preaching to the lost tribes of Israel. Visitors to Sirinagar may still see Jesus's^{as} tomb in the *Khān Yār* street. This tomb is still known as that of a Prophet, *Yūz Āṣaf*, i.e., the tomb of Jesus^{as}, the Prophet. After his death, his soul rose to God like those of righteous men. In the Holy Qur'ān, there exists a Divine promise regarding Jesus Christ^{as}:

يَعِيسَى اِنِّى مُتَوَفِّيكَ وَ رَافِعُكَ اِلَىَّ

yā ‘Īsā innī mutawafīka wa rāfi‘uka ai layya

O Jesus, I will cause thee to die a *natural death* and will exalt thee to Myself. (3:56)

This Divine promise only meant that God would not allow Jesus Christ^{as} to die the accursed death on the cross, but would cause him to die a natural death and would raise his soul to Himself like those of all righteous persons.

The Aḥmadīs interpret the prophecy of the second advent of Jesus^{as} in the same way in which Jesus^{as} interpreted the prophecy of second advent of *Elijah*. Jesus^{as} was not to come back in person, but another man was to come in the spirit and character of Jesus^{as}, just as John the Baptist came in the spirit and character of *Elijah*.

The prophecy of the second advent of Jesus^{as}, the Aḥmadīs believe, has been fulfilled in the advent of Ḥaḍrat Mirzā Ghulām Aḥmad, who came in the spirit and power of Jesus^{as}, as John had come in the spirit and power of *Elijah*.

(*Basics of Religious Education, Third Edition, Sheikh Abdul Hadi, p 23*)

The Promised Messiah and Mahdī^{as} did a great deal of research and he wrote on this subject with great vigor giving powerful arguments. He laid great emphasis on the natural death of Jesus^{as} contrary to Orthodox Muslim belief about ascension and life of Jesus^{as} physically in Heaven. He also proved the natural death of Jesus^{as} from the Holy Qur’ān and *Ḥadīth*.

The Promised Messiah and Mahdī^{as} writes:

"Remember very well that no one shall ever come down from

Heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary^{as} coming down from Heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from Heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it."

(Rūhānī Khazā'in vol. 20, Tadhkiratush-Shahādāt 67)

ii. The Second Advent of the Messiah and Imām Mahdī^{as}

All Muslims believe that in the Latter Days a reformer, a Messiah and *Mahdī* would appear and restore the religion of Islām to its former glory.

Non-Aḥmadī Muslims have adopted the belief that as Jesus^{as} did not die but ascended bodily to Heaven, he will return as the Messiah in the Latter Days. They also claim that the *Mahdī* (Who they believe is a different person and would be from the fold of Islām) will spread Islām with sword and wage a war on all those who disbelieve.

Aḥmadī Muslims reject this interpretation. They believe that Jesus^{as} has already died like all other mortals. Therefore, the question of return is irrelevant. They interpret the second advent of Jesus^{as} as a spiritual event,

similar to that of second coming of Elijah, as explained by Jesus^{as} himself. Just as John the Baptist had come fulfilling the prophecy of the second coming of Elijah, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} has come fulfilling the prophecy of the second advent of Jesus^{as}. Aḥmadīs believe *Mahdī* and Messiah are one and the same person, and that person is Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian. He came for the Renaissance of Islām and his sword was his pen, with which he indicated the truth and superiority of Islām.

a. Non-Aḥmadī Muslim's Concept of the Advent of the Messiah and Imām Mahdī^{as}

Non-Aḥmadī Muslims believe that Jesus, son of Mary, whom the Qur'ān declares a Prophet of the Israelites, will descend bodily from the sky in person. He will immediately set out with sword in hand and will hack all enemies of Islām! His global sweep shall have three grand objectives. The first objective will be the destruction of the cross. Not figuratively, but literally! He will set about destroying the symbol of Christian faith with such vigor that no trace of it shall be left out. There will not remain a single cross to be seen - in Church or home or around any neck.

According to them, his next important task will be the extermination of swine of every variety - domestic as well as wild! So, the followers of the cross will then be left with neither a cross for prayer nor a pig for dinner. Thus Christ will deprive the Christians of the articles, not only of their spiritual sustenance, but also of their physical nourishment.

The third task for the Messiah will be the killing of '*Dajjāl*', the Antichrist. Now who is this Antichrist? According to the traditions, if taken literally, as some would have it, he will be a one-eyed Colossus who will come riding an ass of extraordinary proportions. He will be so tall that his head will stand higher than the clouds. All Prophets have warned their followers against the evil of this Antichrist. Now, while the Antichrist is busy ravaging

the earth the Messiah will descend from the Heavens. He will engage the Antichrist in battle near Damascus and slay him. He will then conquer the entire world. Having done this, he will hand over its governance to the Muslims.

b. The Correct Interpretation According to Ahmadi Muslims

Although the Ahmadiyya Muslim Community does not in any way reject the prophecies concerning the descent of the Messiah and the appearance of the *Mahdī*, it does emphasize that to put a literal meaning on them is the height of naivete and ignorance. We believe that it is as a result of not grasping fully the exalted station of the Holy Prophet^{sa} that such a serious error is made in understanding his deep and philosophical message. Men of insight and wisdom often use parables and allegories to outline subjects of such great importance but the superficial eye cannot perceive their meaning.

The Ahmadi Muslims believe that the whole range of subjects covering Messiah, the Antichrist and his ass are allegorical. The Messiah, therefore, is not that earlier Prophet who was sent among the Israelites. The Ahmadi Muslims believe that Jesus Christ died a natural death after surviving the torture of the cross. The Messiah of the prophecy was in fact to be a new person who was to be born amongst the followers of the Holy Prophet Muḥammad^{sa}. Because of some characteristics and qualities he was to share with Jesus^{as}, he would be given the title of Messiah, "Son of Mary" in much the same way as a great dramatist is called Shakespeare. The reference to the cross, too, is a simile. The Messiah will not literally go around wrecking crosses. He will defeat the Christian faith with strong reasoning and powerful arguments. The destruction of the cross, therefore, stands for the ideological rout of Christianity. Similarly, the word "swine" is not to be taken in the literal sense. It connotes the cultural filth of the

Welcome to Ahmadiyyat, The True Islām

Western world which turns men into beastly beings. The word swine stands for the so called sexual anarchy sweeping across America and Europe. It stands for the disgusting debauchery which claim even innocent children as its victims. The *Traditions* most assuredly did not convey that the Messiah would hunt down herds of wild boar or domesticated pigs. This would be a strange image of a Prophet of God. It would rather remind one of Ajax, a hero from Greek Mythology, who cut to pieces herds of cattle and flocks of sheep in the mad belief that they were the Greek army's chieftains!

The Antichrist, too, like the Messiah, the cross and the swine is symbolic. He symbolizes a great powerful nation which rules not only the earth but also space. The cross and the swine are in fact symbols pertaining to this nation. The *Traditions* say that the Antichrist's right eye will be sightless but his left eye will be large and bright. This is a symbolic description of the fact that though this nation would be devoid of spiritual light yet its material insight and therefore material attainment, would be great.

Lastly, the Ahmadi Muslims consider the Antichrist's ass to be a symbol too - a symbol that was used to describe the means of transportation of the days to come. All the features describing this ass are without exception identifiable with the fuel-powered vehicles invented by the West. Consider the salient features of the ass - as described in the Traditions - it will eat fire, it will travel over land, over sea and above the air; its speed will be so great that it will cover a journey of months within the space of a few hours; the passengers will travel not on its back but in its belly which would be lit up; it will announce its departure and ask passengers to take their seats. The fulfillment of these things with such wondrous exactness is a glorious testimony of the truth of the Holy Prophet Muḥammad^{sa}.

(Revival of Religion, Ḥaḍrat Mirzā Tāhir Aḥmad, pp 3-6)

c. Messiah and Mahdī are the Same Person

Some of the traditions of the Holy Prophet^{sa} regarding the advent of Messiah and *Imām Mahdī*, which clearly state that Masīh and *Imām Mahdī* are the same person are as follows:

لَا الْمَهْدِيُّ إِلَّا عِيسَى بْنُ مَرْيَمَ

lal mahdiyyu illā ‘īsābna maryama

There is no *Mahdī* except ‘Īsa.

(*Ibn Mājah, Bāb Shiddatuz Zamān*)

يُوشِكُ مَنْ عَاشَ مِنْكُمْ أَنْ يَلْقَى عِيسَى بْنُ مَرْيَمَ إِمَامًا مَهْدِيًّا وَ
حَكَمًا عَدْلًا يَكْسِرُ الصَّلِيبَ وَ يَقْتُلُ الْخِنْزِيرَ -

yūshaku man ‘āsha minkum aṣṣayyālqā ‘īsabna maryama
imāman mahdiyyan wa ḥakaman ‘adlan yaksirushṣalība wa
yaqtulul khinzīra

It is just possible that he who lives of you might meet Jesus the son of Mary who is the *Imām Mahdī* and a just judge. He will break the cross and kill the swine.

(*Musnad Aḥmad, p 156/2*)

In pondering over the above traditions one is bound to come to the veritable conclusion that the *Mahdī* is no other than the Messiah promised to Muslims. To think that the Messiah and the *Mahdī* are two different persons is wrong as is clear from the above

Welcome to Ahmadiyyat, The True Islām traditions.

The Promised Messiah and Mahdī^{as} was called "Jesus, son of Mary" because of many similarities between the mission of the Promised Messiah^{as} and Ḥaḍrat ‘Īsā^{as} (Jesus, son of Mary): neither of them was a law-bearing Prophet; Jesus^{as} who appeared 1300 years after Moses^{as}, came to rejuvenate Judaism, while Ḥaḍrat Aḥmad's^{as} mission was to re-establish the true teachings of the Holy Prophet^{sa} after 1300 years; both were rejected by the scholars of their Faith) and both manifested the "*jamālī*", i.e. the gentler aspects of their religion. For shedding the light of Islām in the Christian world he is called Messiah or son of Mary, and for illuminating the hearts of Muslims with pure Islām, he is called *Mahdī*

Holy Prophet^{sa} has said:

كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوَّلُهَا وَ عِيسَى بْنُ مَرْيَمَ آخِرُهَا

kaifa tahliku ummatan anā awwaluhā wa ‘īsabnu maryama ākhiru hā

How can my followers be destroyed when I am at their beginning and Jesus, son of Mary, is at their end

(Musnad Aḥmad Kanzul 'Umāl, Vol. 7, p 203)

Ḥaḍrat Promised Messiah and Mahdī^{as} writes:

- a. "When the 13th century of the *Hegira* drew to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the *Mujaddid* (Reformer) for the 14th century."

(Kitābul Bariyya, p 201)

- b. "It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last *Mahdī* (The Guided Leader) who was destined to appear after the deterioration of Islām, and who was to be granted guidance direct from God, and who was to provide once again the spiritual nourishment, as had been pre-ordained, and about whom glad tidings had also been given by the Holy Prophet^{sa} himself 1300 years ago, is none other than me."

(*Tadhkiratush-Shahādain*, p 1)

- c. "The holy and pure revelation of God has informed me that I have been sent by Him as the Promised Messiah and as the Promised *Mahdī* and as Arbiter for the internal and external differences."

(*Arba'in*)

iii. The Interpretation of the Finality of Ḥaḍrat Muḥammad's^{sa} Prophethood

In the Holy Qur'ān, Allāh has bestowed the title "*Khātaman Nabiyyīn*" on the Holy Prophet^{sa}.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ٥

*mā kāna muḥammadun abā ahadimmirrijālikum wa lā
kirasūlallāhi wa khatamannabiyyīn wa kānallāhu bi kulli
shai'in 'alīmā*

Muḥammad is not the father of any of your men, but *he* is the Messenger of Allāh and the Seal of the Prophets. (33:41)

Non-Aḥmadī Muslims interpret the verse to mean that there can be no Prophet of any kind after Ḥaḍrat Muḥammad^{sa} and the door of revelation has closed forever and that Allāh will never speak directly to his servants again.

The Arabic word *khātām* in the verse has many connotations but the essence of the title *Khātaman Nabīyyīn* is without a shadow of doubt, to be the best; the supreme; the last word; the final authority; the Seal of the Prophets; the one who encompasses all and testifies to the truth of others. (*Lexicons of the Arabic language F.W. Lane' Aqrab al-Muwārid, al-Mufradāt of Imām Rāghib, Fath and Zurqāni*).

Aḥmadī Muslims, on the other hand, believe that Allāh reveals Himself and speaks to His created beings and will continue to do so till the end of time. Aḥmadīs interpret *Khātaman Nabīyyīn* (The Seal of the Prophets) as a mark of distinction which implies great perfection of Prophethood. They believe that Prophethood will continue, but that there will never be any new law-bearing Prophet after the Holy Prophet^{sa}. Any Prophet coming after him must be his follower and, therefore, will come from the fold of Islām. This is what the Holy Prophet^{sa} himself prophesied, when he foretold the coming of *ʿĪsa ibn Maryam* from among his followers to rejuvenate Islām in the Latter Days:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَ إِمَامُكُمْ مِنْكُمْ

kaifa antum idhā nazalabnu maryama fikum wa imāmukum minkum

'O Muslims! What will be your condition when Son of Mary will descend among you and he will be your *Imām* from among yourselves.'

(*Bukhārī, Kitābul Anbiyā, Bāb Nuzūl ʿĪsa*)

Aḥmadīs believe that this prophecy has been fulfilled in the person

of Ḥaḍrat Mirzā Ghulām Aḥmad who claimed to be the Promised Messiah and Mahdī^{as}, while Non-Aḥmadī Muslims are still awaiting its fulfillment.

Thus, Aḥmadīs believe firmly, fervently, without any ambiguity or reservation, and with all their heart and soul, that the Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafa^{as} is *Khātaman Nabīyyīn*. He was and will ever remain, the greatest Prophet of all times - past, present and future - and his *Sharī‘ah* will remain unaltered and the guiding code and law for mankind till Doomsday.

The study of the Holy Qur’ān, the *Ḥaḍīth* and religious history shows that Prophets are of three types:

- a) First, there are those Prophets who are commissioned by God to introduce a new *Sharī‘ah*, a new code of law. These are called the Law-bearing Prophets. This type of Prophethood is known as *Tashrī‘ī Nabuwwat* or Law-bearing Prophethood. Obvious examples are Moses^{as} and the Holy Prophet of Islām^{as}, who respectively brought the Torah and the Holy Qur’ān.
- b) A Prophet who is a reflection of an earlier law-bearing Prophet. It is not independent but derives its Divine origin through total submission and homage to a previous Law-bearing Prophet. The relationship of such a Prophet with the Law-bearing Prophet is one of servant and master. He has no independent existence of his own. Such Prophethood is termed as *Zillī Nabuwwat*, because it merely reflects the Prophethood of another as the moon reflects the light of the sun and has no independent or separate light of its own. It is a unique distinction of the Holy Prophet^{as} that by following him the mantle of Prophethood can be achieved.
- c) Prophets who are not Law-bearers but only serve the previous *Sharī‘ah* of an earlier Law-bearing Prophet. The

Welcome to Ahmadiyyat, The True Islām

obvious example is Ḥaḍrat 'Īsā^{sa} (Jesus Christ) and others who came in fulfillment of Mosaic Law but were otherwise independent and did not derive their Prophethood through a direct linkage with the preceding law-bearing Prophet.

The Ahmadiyya belief about *Khatm-i-Nabuwwat* is that after the advent of the Holy Prophet, Ḥaḍrat Muḥammad^{sa}, the only type of Prophethood which remains is one which serves *Sharī'ah-i-Muḥammadi* - Muḥammadi Law, as embodied in the Holy Qur'ān, without the slightest change in it. It draws its inspiration and legitimacy from the Holy Prophet Muḥammad^{sa} with whom it retains the relationship of Master and servant and to whom it remains totally subservient.

(The Exalted Status of the Holy Prophet Muḥammad^{sa} as Khātaman Nabīyyīn, 1998, pp 6,7)

Recalling his status and title as the Promised Messiah and the Divinely bestowed title of Prophethood, the Promised Messiah and Mahdī^{sa} says:

"This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet^{sa}. If I had not been from his *Ummah*, and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors of Prophethood are closed except the gate of the Prophethood of the Holy Prophet^{sa}. After him there can be no independent Prophet with a new law or code. Now the only type of Prophethood which survives is that which is without any new *Sharī'ah* other than that of Islām, and which is bestowed on a true follower or servant of the Holy Prophet^{sa} of Islām."

(Tajaliyyāt-i-Ilāhiyya, pp 24-25)

The Promised Messiah and Mahdī^{sa} further says:

"I call to witness the Glory of God and His Majesty that I am one of the faithful, a Muslim, and I believe in Allāh, the Exalted, in His Books,

in His Messengers, in His angels and in the life after death. I believe that our Prophet Muḥammad^{sa}, the Elect of God, is the most eminent of the Prophets and the Seal of the Prophets."

(Ḥamāmatul Bushra, p 8)

The spiritual impact of *Khātaman Nabīyyīn* was effective even at the time when Ḥaḍrat Adam^{as} was passing through the early stages of his creation.

The Holy Prophet^{sa} once stated:

كُنْتُ مَكْتُوبًا عِنْدَ اللَّهِ خَاتَمَ النَّبِيِّينَ وَ أَنَّ أَدَمَ لَمْ يَجِدْ فِي طِينِهِ

**kuntu maktūban ʿindallā hi khātamannabiyyīna wa inna ādama
la munjadilun fī ṭīnihi**

In the sight of Allāh, I was *Khātaman Nabīyyīn* since the time the Adam was still in developmental stages.

(Musnad Aḥmad, p 127/4; Kanzul ʿamāl p 112/6)

Ḥaḍrat ʿĀʾishah^{ra}, the spouse of the Holy Prophet^{sa}, has clarified the meaning of *Khātaman Nabīyyīn*. She is reported to have said:

قُولُوا إِنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ

**qūlū innaḥū khātamul anbiyāʾi wa lā taqūlū lā nabiyya
ba ʿdahū**

"Say that he (The Holy Prophet^{sa}) is *Khātaman Nabīyyīn* but do not say that there will be no Prophet after him."

(Commentary, Durr-i-Manthūr, Vol. 5, p 204; Majmaʾ Baḥārul Anwār, Vol. 4, p 8)

iv. The Institution of Khilāfat

At the death of the Holy Prophet^{sa}, the Muslims lost not only their Prophet but also their spiritual, religious and political leader. The Holy Prophet^{sa} had not designated any successor during his own lifetime and the young Muslim community could not possibly survive without one. A leader, therefore, had to be selected who would not only be acceptable to the people but also worthy of the Holy Prophet's^{sa} ideals and objectives. The choice of the Muslims fell on elected Ḥaḍrat Abū Bakr^{ra} who was then elected as the first Khalīfah or Successor of the Holy Prophet. This election or nomination of leaders in the Muslim community grew into an institution called the Khilāfat or Caliphate.

The period of the four successors of the Holy Prophet, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar^{ra}, Ḥaḍrat ‘Uthmān^{ra}, and Ḥaḍrat ‘Alī^{ra}, is known as the *Khilāfat-i-Rāshida* (The Pious Caliphate).

(A Book of Religious Knowledge, Waheed Ahmad, p. 153)

The promise of *Khilāfat-i-Rāshida* is linked to the following four conditions which the *Ummat-i-Muslimah* must fulfill:

1. Should have strong belief (*Īmān*) in the Promise of God Almighty regarding the establishment of *Khilāfat-i-Rāshida*.
2. Should act righteously, as is desired of subjects of the *Khilāfat-i-Rāshida*.
3. Be willing to make all sacrifices for the establishment of the Oneness of God.
4. Under all circumstances, gives precedence to obedience to the *Khalīfah* of the time, while keeping in mind the end of the proud people, which always results in disobedience and sinfulness.

The history of Islām clearly shows that as long as the *Ummat-i-Muslimah* kept taking care of the above four responsibilities, God Almighty kept providing them the blessings of the *Khilāfat*. When the *Ummat-i-Muslimah* stopped fulfilling the above requirements of the *Khilāfat*, obedience and righteousness disappeared, and they started fighting each other. Thus, God Almighty took away the blessings of *Khilāfat* from Muslims, and a long period of unjust and cruel leadership started. However, in this age, by the grace of God, once again through the Promised Messiah and Mahdī^{as}, the spiritual son of the Holy Prophet^{sa}, a *Jamā'at* has been established, which fulfills the above four conditions of the *Khilāfat-i-Rāshida*. Hence, once again the institution of *Khilāfat* in the tradition of *Khilāfat-i-Rāshida* has begun in *Jamā'at Ahmadiyya* upon the demise of the Promised Messiah and Mahdī^{as}. This *Khilāfat* is continuation of the *Khilāfat-i-Rāshida*, which began 1400 years ago after the demise of the Holy Prophet^{sa}.

The Promised Messiah and Mahdī^{as} said about *Khilāfat* - The Second Manifestation of the Power of God:

Allāh's Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power---

---And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of the world."

(Al-Waṣīyyat, pp 6-7, Rūhānī Khazā'in vol. 20, pp 304-305)

The Ahmadiyya *Khilāfat* is the second manifestation and Allāh has assured Ahmadi Muslims that this *Khilāfat* will endure to the end of time. *Khilāfat* provides unity, security and progress for the *Jamā'at-i-Ahmadiyya*. No other sect in Islām has such a strong leadership, nor enjoys such unity and devotion among its followers.

v. The Concept of Jihād

Non-Aḥmadī Muslims often object that Ḥaḍrat Mirzā Ghulām Aḥmad forbade *Jihād* to please the British Government, and he wrote many books to abrogate *Jihād*.

This charge is totally false. *Jihād* is a part of Islām. He only rejected the concept of *Jihād* then, current among many '*Ulemā* (Learned person of the religion) and sects of Islām, and that only pertaining to the part of *Jihād*, which is called *Jihād* by sword. It was only so because conditions for such a *Jihād* were not present. He did not abrogate the concept of *Jihād* by fighting for all times. He only pointed out that conditions were not present in his time.

(The Promised Messiah and Mahdī^{-as}, Dr. Aziz Aḥmad Chaudhry, p 158)

The Promised Messiah and Mahdī^{-as} writes:

"Without a doubt the causes of *Jihād* do not exist in this country (India) in these days. Therefore, the Muslims of this country are today forbidden to fight in the name of religion and to slaughter those who reject the Islāmic Law. God Almighty has clearly forbidden *Jihād* by sword in a time of peace and security."

(Toḥfah Golarviyyah, p 82)

"Striving in the cause of Allāh, which is designated *Jihād*, is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islām, and in this our own age, to entertain serious misconceptions concerning it, which has rendered the teachings of Islām open to the criticism of its opponents, whereas Islām is a holy religion which is a mirror of the law of nature and manifests the glory of God."

(British Government and Jihād, p 1)

According to the Holy Qur'ān, the Holy War, called *Jihād*, is in

reality a holy campaign with the help of the Qur'ān to bring about a spiritual revolution in the world.

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ٥

wa jāhid hum bihī jihādan kabīrā

And strive against them with it (*The Qur'ān*) a great striving (25:53)

The word *Jihād* is derived from the verb *Jahada* which means exerting oneself or striving. In the early period of Islām, *Jihād* in legal terms was defined as 'fighting the unbelievers'. Some scholars considered this to be the 'smaller *Jihād*'. The 'greater *Jihād*' was said to be the struggle against the inner-self, against one's evil inclinations. Other distinctions were also made in the same vein, which may be summarized as follows:

The '*Jihād* of the heart' refers to the struggle against one's evil desires, whilst '*Jihād* of the tongue' is the forbidding of evil and the ordering of good. There is also '*Jihād* of the hand', which entails carrying out and ordering disciplinary measures in order to prevent sinful actions, and finally '*Jihād* of the sword' which relates to fighting the unbelievers for the sake of the faith. ...

... As with older *Jihād* literature, recent writings on *Jihād* devote more space to the 'smaller *Jihād*', while making mention of the fact that the term '*Jihād*' has a greater connotation than that of fighting. In recent *Jihād* literature, the subject of 'greater *Jihād*' is said to be the struggle against the lower self (*Jihād al-shaitān*). This incorporates any kind of struggle against one's weaknesses in the face of all evil temptations and also the struggle to

improve one's inner-self. The term 'greater *Jihād*' is said to have originated from a tradition of the Holy Prophet^{sa}. Upon returning from a battle he is reported to have said:

Welcome to Ahmadiyyat, The True Islām

رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

raja'nā minal jihādil aṣghari ilal jihādil akbari

We are returning from the lesser *Jihād* (fighting) to the greater *Jihād* (struggle against self)

(Kanzul 'Ummāl aljuz 'al-rābia)

When asked by one of his companions as to what constitutes the greater *Jihād*, he replied, "The *Jihād* against oneself". ...

... Another facet of *Jihād*, in recent *Jihād* literature, is that which ordains Muslims to strive for the benefit of society and, simultaneously, to engage actively in the eradication of all forms of corruption and decadence. That is to say, the intellect should be employed individually or in group form, with the aim of realizing Islāmic values in modern society. This leads onto another connotation of *Jihād*, namely, 'educational *Jihād*' (*Jihād al-tarbiyyat*). This form of *Jihād* is characterized by argumentation and demonstration, and is often referred to as the '*Jihād* of tongue' or '*Jihād* of the pen'. This form of *Jihād* has its origin in the following Qur'ānic verse:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ ط

***ud'u ilā sabīli rabbika bilḥikmati wal mau'izatil ḥasanati wa
jādil hum billatī hiya aḥsan***

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (16:126)

... The "*Jihād* of pen" is deemed by the Promised Messiah and Mahdī⁷⁸ to be the most important form of *Jihād* in modern times.

(A Study of Ḥaḍrat Mirzā Ghulām Aḥmad's Exposition of Jihād, Ṭayyba Secma Aḥmad, pp 18-19)

In his various writings, the Promised Messiah and Mahdī^{as} uses the Qur'ān, and those *Aḥādīth* that he considers to be authentic, to throw light on what he regards to be the true nature of *Jihād*. He argues that, through the ages, the concept of *Jihād* has gradually become misunderstood. Even the writings of those classical scholars are rejected, who advocate that the killing of infidels under the banner of *Jihād* is lawful, or that Islām teaches conversion by force, or that the penalty for apostasy is death. Such overt infringements of human rights are rejected by the Promised Messiah^{as} as totally un-Islāmic. The Promised Messiah^{as} saw his mission as the Messiah and *Mahdī* as one to revive those true teachings of Islām that had become lost, of which *Jihād* was one.

(A Study of Ḥaḍrat Mirzā Ghulām Aḥmad's Exposition of Jihād, Ṭayyba Secma Aḥmad, p 28)

Thus, *Jihād* is of three types:

1. The *Jihād* that is waged against Satan and satanic teachings and designs, and efforts to convey the message of Allāh and to preach the Word of God, is the great *Jihād* (*Jihād Kabīr*).
2. The *Jihād* against oneself which in Islāmic idiom is called the greatest *Jihād* (*Jihād Akbar*).
3. The *Jihād* that is waged against the enemy of freedom of conscience; this is called the lesser *Jihād* (*Jihād Aṣghar*).

In his book, *Masīḥ Hindustān Mein* (Jesus in India), the Promised

Messiah and Mahdī^{as} writes that there are only three instances in which Islām permits the use of force. Firstly in the act of self defense, secondly as a form of retribution, for example the death penalty for murder, and thirdly to establish freedom for Muslims who are killed as a result of their

Welcome to Ahmadiyyat, The True Islām
religious beliefs.

*(A Study of Ḥaḍrat Mirzā Ghulām Aḥmad's Exposition of
Jihad, Ṭayyba Scema Aḥmad, p 32, Jesus in India, p 12)*

The Promised Messiah and Mahdī[ؑ] said the following in reply to a Christian priest who had blamed Islām to be a religion of violence and *Jihād* by the sword:

"We should know that the Holy Qur'ān does not command fighting without reason. But commands to fight only those who prevent God's people from accepting faith, and from following God's commandments, and offering worship, and the Qur'ān commands to fight with those who fight with Muslims for no reason, turn the faithful out of their homes and countries, convert people with use of force, and want to destroy the religion of Islām, and prevent people from accepting Islām. The wrath of God is on such people, and it is mandatory for the faithful to fight with them if they do not desist."

(Nūrul Ḥaq, p 63)

THE KHILĀFAT-I-AḤMADIYYA

God Almighty promised *Khilāfat-i-Rāshida* (The guided *Khilāfat*) to Muslims. God Almighty says in the Holy Qur’ān:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَ لَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ٥

*wa ‘adallā hulladhīna āmanū minkum wa ‘amiluṣṣālihāti la
yastakhli fannahum fil arḍi kamastakhla falladhīna min
qablihim wala yu makkinanna lahum dīnahu mulladhirtaḍā
lahum wala yubaddi lanna hummim ba‘di khaufihim amna
ya‘budūnanī lā yushrikūna bī shai’a wa man kafara ba‘da
dhālika fa ulā’ika humul fāsiqūn*

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship

Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

The *Khilāfat* was established by God Almighty after the demise of the Holy Prophet^{sa}, when Allāh appointed Ḥadrat Abū Bakr^{ra} to be the first successor. After many centuries, Muslims lost the blessings of *Khilāfat*, as was prophesied by the Holy Prophet^{sa}.

The Holy Prophet^{sa} said:

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ
يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ
تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصًا
فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ
مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ
يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ -

takū nunnabuwwatu fīkum mā shā'allāhu 'an takūna thumma
yarfa'uhā idhā shā'a 'an yarfa'ahā thumma takūnu khilāfatun
'alā minhājinnubuwwati fa takūnu mā shā'allāhu 'an takūna
thumma yarfa'uhā idhā shā'allāhu 'an yarfa'ahā thumma
takūnu mulkan 'aḍḍan fa yakūnu māshā'allāhu 'an yakūna
thumma yarfa'uhā idhā shā'a 'an yarfa'ahā thumma takūnu
mulkan jabriyyatan fa takūnu mā shā'allāhu 'an takūna
thumma yarfa'uhā idhā shā'a 'an yarfa'ahā thumma takūnu
khilāfatun 'alā minhā jinnubuwwati thumma sakata.

"O Muslims, this Prophethood will remain with you as long as Allāh wishes it to remain. Then it would come to an end, to be replaced with

Khilāfat which would be on the pattern of Prophethood (As it is a supplement to it) and would remain as long as Allāh Wills. Then this Khilāfat would also come to an end. The rulers who cut (Are cruel to people) will replace them for as long as Allāh Wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilāfat, on the pattern of Prophethood, would re-emerge." After saying this, the Holy Prophet^{sa} did not add any further comments.'

(Musnad Aḥmad, Awwal Musnad al Kūfiyyīn, Vol. 4, P 273)

Need for a Khilāfat

Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} writes:

"God Almighty does everything through wisdom and far-sightedness, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allāh has established the system of *Khilāfat* after the system of Prophethood. The *Khalīfah* continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the *Khalīfah* till it becomes a strong and sturdy tree.

It shows that in fact *Khilāfat* is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet^{sa} says that after every Prophet the system of *Khilāfat* is established."

مَا كَانَتْ نَبُوءَةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ

mā kānat nabuwwatun qatṭa illā tabi‘at-hā khilāfatun

'There has been no Prophet who has not been followed by *Khilāfat*.'

(Khasā ‘isulkubrā, part II, p 115)

Establishment of Khilāfat

As the system of *Khilāfat* is a branch of the system of Prophethood, so Allāh has kept the task of appointing the *Khalīfah* in His own hands, just like the appointing of the Prophets is done by Him. Also Allāh chooses the person who is the most eligible to become a *Khalīfah*. Through the blessings of Prophethood, a well trained group of pious believers comes into being during the time of the Prophet. Allāh Almighty, as a blessing allows them to share the task of selecting the *Khalīfah*.

In this way, Allāh blesses His pious people (*The momins*) with the satisfaction of their obedience and cooperation with the appointed *Khalīfah*. Hence, apparently it might seem that a *Khalīfah* is chosen by a group of pious people, but in reality everything happens according to the Will of Allāh; only His Will prevails.

That is why Allāh has repeatedly said in the Holy Qur'ān, that He is the One Who chooses and appoints the *Khalīfah*; and to explain this point the Holy Prophet^{sa} said, that after him, Allāh and the *momins* will accept no one else but Ḥaḍrat Abū Bakr Ṣiddīq^{ra} as the *Khalīfah*.

The Promised Messiah and Mahdi^{as} has also explained in his book "*Al-Waṣīyyat*", that on the demise of the Holy Prophet Muḥammad^{sa}, Allāh Himself chose Ḥaḍrat Abū Bakr^{ra} to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete the work.

The Promised Messiah and Mahdi^{as} writes:

"Whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Ḥaḍrat Abū Bakr^{ra} when the death of the Holy Prophet^{sa} was considered to be untimely and many nomads turned apostates, and the followers of the Prophet^{sa} were unnerved by deep grief.

At that critical hour, Allāh made Ḥaḍrat Abū Bakr^{ra} stand up firmly, thus showing His powerful hand a second time. ..."

(Rūhānī Khazā'in Vol 20, Risāla Al-Waṣīyyat, p 5)

Signs of Khilāfat

How can we identify a true *Khalīfah*? A righteous *Khalīfah* has two main signs. One of them has been quoted in the Holy Qur'ān as follows:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

*wa'adallā hulladhīna āmanū minkum wa 'amiluṣṣāliḥāti la
yastakhliḥanna hum filardī kamastakhla falladhīna min
qablihim.*

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them. (24:56)

Allāh, through a true *Khalīfah*, makes the religion stronger and He changes the condition of the *momins* from fear to that of peace. These *Khulafā* worship no one but Allāh.

A *Khalīfah* is identified by his spiritual fruits, that become a part of his personality, just like a tree is identified by its fruits. The second sign, as quoted in the *Ḥadīth*, is that although in reality a *Khalīfah* is appointed according to the Will of Allāh, but it also involves the decision making of the *momins* too.

Blessings of Khilāfat

The establishment of the system of *Khilāfat* is a great blessing of Allāh. He has established the system of *Khilāfat* to protect His people from the huge loss and setback that results due to the death of the Prophet.

The job of a Prophet is not only to preach the right path, but it also involves the moral and spiritual training of the people and to teach them discipline. After the death of a Prophet, all these responsibilities are carried on by the *Khalīfah*, who keeps the community together instead of letting them fall apart.

In addition to this, a Prophet promotes mutual love and teaches people about unity and cooperation with each other. After the Prophet, a *Khalīfah* continues to promote unity and brotherhood among people.

The Holy Prophet^{sa} has called *Khilāfat* as a great blessing, and cursed those people who try to create disorder in the society.

Functions and Powers of Khilāfat

Khilāfat is a spiritual system in which authority is delegated from above. Prophethood has a wide range of authorities within the limits of Islāmic Law (*Shari'ah*); and since *Khilāfat* is a branch of Prophethood, it also has a wide range of authorities.

In these days of democracy, young people are surprised how a single person can be entitled to such a huge range of authority. But they should know that:

1. Firstly, *Khilāfat* is not a part of any democratic system of this world, but it is a part of a spiritual and religious system, in which authority is delegated from above, and a *Khalīfah*

- always has the support and blessings of Allāh with him.
2. Secondly, who could question the broad authority of a *Khalīfah* since the *Khalīfah* is bound by the limits prescribed by the Islāmic law (*Shari‘ah*).

Since, apparently, the appointment of a *Khalīfah* involves the group of pious people, a *Khalīfah* is obligated to consult them in all important matters. However, he is not obligated to do as they suggest. This also helps in the religious training of the community.

Era of Khilāfat

Since *Khilāfat* is a gift of God, and it helps in the completion of the task of Prophethood, the establishment of *Khilāfat* has two main conditions:

1. First, there should be people eligible for it in the community.
2. Second, there should be a need for *Khilāfat* for the completion of Prophethood.

Since only Allāh has the best knowledge of both these conditions, He only knows the true time for *Khilāfat*. The Holy Qur’ān says about Prophethood:

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ
أُنذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ٥

*yu nazzilul malā’ikata birrūhi min amrihi ‘alā mañyyashā-’u
min ‘ibādihi an andhirū annahū lā ilāha illā anā fattaqūn*

Welcome to Ahmadiyyat, The True Islām

He sends down the angels with revelation by His command on whomsoever of His servants He pleases saying, 'Warn people that there is no God but I; so fear Me alone.' (16:3)

Since the system of *Khilāfat* is a branch of Prophethood, the same rules apply to *Khilāfat*, too. Only Allāh knows whom He would appoint as His *Khalīfah* and for how long.

So, as long as there are people eligible for *Khilāfat*, and there is a need for the continuation and completion of the task of Prophethood, the system of *Khilāfat* will continue.

(A summary of an essay by Ḥadrat Mirzā Bashīr Aḥmad^{ra}, The Ahmadiyya Gazette, April/May, 1999 pp 15-17)

The Promised Messiah and Mahdī^{as} said about *Khilāfat* - The Second Manifestation of the Power of God:

"It has always been the Way of God for doing things, a way He has followed ever since the Day He created this world, that He comes to the help of His apostles and Messengers and makes them dominant - as He has said in the Holy Qur'ān:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

kataballāhu la aghlibanna anā wa rusulī

Allāh has decreed: 'Most surely I will prevail, I and My Messengers'. (58:22)

The meaning of dominance, in this context, is that it is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established on earth, to the extent that no one can resist its force. Similarly, Allāh manifests with powerful signs the truth of their claim, and sows at their hands the seed of righteousness, which they want to spread. But He does not fully complete this mission at their hands, causing them

to die in conditions which may appear to have a color of failure, and apparently gives to their opponents an opportunity to heap ridicule, mockery and sarcasm on them. When they have had their laugh, then He shows another manifestation of His powerful hand, creating a set of circumstances, which work for full attainment of the aims, which were not fully achieved before.

In short, He shows two manifestations of His Power: firstly at the hands of His Prophets; secondly at a time following the death of the Prophet when obstacles show up and the enemies gain power, and think that the mission of the Prophet has been fatally wounded. They believe that the community will now be exterminated. Even some members of the movement entertain doubts with regard to their future and begin to despair, as if their backs were broken. Many unfortunate ones among them go so far as to apostatize. Then Allāh once again shows a strong manifestation of His power and saves the falling community.

Allāh's Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power---

---And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of the world. And the second manifestation cannot come except after I am gone. But when I go away, Allāh shall send the second manifestation for you, and it shall stay with you for ever ---"

(Al-Waṣīyyat, pp 6-7, Rūhānī Khazā'in vol. 20, pp 304-305)

Election of Khalīfatul Masīh

Islāmic teaching regarding appointment and status of a *Khalīfah* is that the office of *Khilāfat* can under no circumstances be inherited. Rather, *Khilāfat* is a holy trust which is entrusted to a pious member of the *Jamā'at* through election. Islām further teaches that although the *Khalīfah* is appointed through elections, in fact, God Almighty is guiding the members towards election of a righteous and able person as *Khalīfah*. This

is such a subtle and spiritual system of appointment of a *Khalīfah* that it might be difficult for the worldly people to understand. Once a person is elected as *Khalīfah*, then according to Islāmic teachings, all members of the community are required to fully obey him. At the same time, it is required that the *Khalīfah* carry out his duties as *Khalīfah* through consultation and taking into consideration the views of the members. However, it is not incumbent upon him to always accept the views and recommendations of the members.

The *Khalīfatul Masīḥ* (successor to the Promised Messiah and Mahdī^{as}) is elected to the office by voting by the members of the Electoral College, which was established for this purpose by *Ḥaḍrat Muṣṭafā Ma‘ūd^{ra}*, *Khalīfatul Masīḥ II^{ra}*. During the life of a Caliph, the Electoral College works under the supervision of the Caliph. However, after the demise of a Caliph, the Electoral College becomes completely independent and elects the next Caliph. During the election of the Caliph, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by raising their hands.

(Q/A Session with Ḥaḍrat Khalīfatul Masīḥ IV^{aba}, August 24-26, 2001, Mannheim, Germany)

Aḥmadi Muslims firmly believe that it is Allāh who selects the *Khalīfah* as he did in the *Khilāfat-i-Rāshida*; for whenever an election of the *Khalīfah* occurs, the hearts and minds of the electors are all turned towards the same person. This belief further increases the sense of peace and security that the *Khalīfah* provides for the *Jamā‘at*. When a *Khalīfah* has been elected, every man, woman, and child of the community must render complete and utter obedience to him, and reaffirm their *Bai‘at* (allegiance) to him.

Status of Khalīfatul Masīḥ

The *Khalīfatul Masīḥ* (successor to the Promised Messiah and Mahdī^{as}) is the Supreme Head of the Aḥmadiyya Community. The presence

of the *Khalīfah* is a great blessing from Allāh for the *Jamā‘at*. He is the spiritual leader of every Aḥmadī, and the beacon of light towards which every member looks for guidance. Whenever, a *Khalīfah* makes a scheme or plan for the community, he does so with Divine guidance and assistance. He is concerned for the welfare of every member of the community. When faced with illness or problems, Aḥmadīs often write to the *Khalīfah* for prayers, and immediately it seems that their burden becomes lighter.

THE KHULAFĀ-I-AḤMADIYYAT

Since 1908, the year of the Promised Messiah and Mahdī's^{as} demise, there have been four *Khulafā*. Allāh bestowed His special favors on each one, and the *Jamā‘at* has flourished and prospered during each *Khilāfat*.

Ḥaḍrat Khalīfatul Masīḥ I^{ra} (1841-1914 AD) (Period of Khilāfat: May 27, 1908-March 13, 1914 AD)

Ḥaḍrat Maulvī Nūruddīn^{ra} was the first successor to the Promised Messiah and Mahdī^{as}. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father's name was Ghulām Rasūl and his mother's name was Nūr Bakht. His lineage can be traced back to Ḥaḍrat ‘Umar Bin Khattāb. His family, from the very beginning, had an immense love for the Holy Qur’ān, which Ḥaḍrat Maulvī Nūruddīn^{ra} fully inherited. Possessing vast religious knowledge, Ḥaḍrat Maulvī Nūruddīn^{ra} had a very deep understanding of the Holy Qur’ān.

At the age of 25, he traveled to the cities of Mecca and Medina. There he studied *Ḥadīth* and performed *Ḥajj*. He was a learned scholar of Qur’ānic studies, languages and natural medicine. God has given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India visited him for treatment. When the *Mahārājah* of Kashmir heard of his fame, he appointed him as his court physician.

For the first time, Ḥaḍrat Maulvī Nūruddīn^{ra} heard of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} from a person named Sheikh Ruknuddin of District Sargodha. Soon after, he went to see Ḥaḍrat Mirzā Ghulām Aḥmad^{as} in Qadian, who had not yet made any proclamation about himself. Ḥaḍrat Maulvī Nūruddīn^{ra}, at very first sight of him, recognized the truth which he personified. Later on, as soon as he heard of Ḥaḍrat Aḥmad's claim, he immediately offered to enter into a covenant with him. Ḥaḍrat Maulvī Nūruddīn^{ra} was a most favorite companion of the Promised Messiah and Mahdī^{as}, and was the first to enter into *Bai‘at* on March 23, 1889.

In 1892, he started the construction of a large clinic in Bhera. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah and Mahdī^{as} asked him to stay a little longer, which he

complied. After two or three days, the Promised Messiah and Mahdi^{ra} suggested that he should ask his wife to join him in Qadian so that he should have someone to look after him. Ḥaḍrat Maulvī Nūruddīn^{ra} wrote to his wife that she should come over to Qadian. So he stayed on in Qadian and never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah and Mahdi^{ra}. He established a clinic in Qadian and started giving free treatment to the poor. He taught the Holy Qur'ān and its commentary to the children of the Promised Messiah and Mahdi^{ra} and to hundreds of other students. He also completed translation of the Holy Qur'ān. He was appointed President of the Ṣadr Anjuman Aḥmadiyya, Qadian.

Promised Messiah and Mahdi^{ra} passed away on May 26, 1908 at Lahore. His body was brought to Qadian. Ḥaḍrat Maulvī Nūruddīn^{ra} was elected *Khalīfah* on May 27, 1908 and later that day, he led the funeral prayer of the Promised Messiah and Mahdi^{ra}.

During his *Khilāfat*, from May 27, 1908 to March 13, 1914, Ḥaḍrat Maulvī Nūruddīn^{ra} established various *Jamā'at* institutions, including the treasury, schools and publications. He also vigorously upheld the institution of *Khilāfat* against a small minority element which wanted to undermine the *Khilāfat*. He passed away on March 13, 1914 AD.

Some of the important events of his *Khilāfat* are as follows:

- May 30, 1908: *Baitul Māl* or treasury was set up.
- March 1, 1909: He founded Madriṣṣah Aḥmadiyya.
- March 5, 1910: He laid foundation of Masjid Nūr.
- November 8, 1910: He fell down from his horse and received a serious head injury.
- July 25, 1912: He laid the foundation stone of Ta'limul Islām High School.
- June 19, 1913: The Newspaper *Al-Faḍl* was published for the first time. In the same time the first foreign mission was established in England.

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Ḥaḍrat Khalīfatul Masīḥ II^{ra} (1889-1965)

(Period of Khilāfat: March 14, 1914-November 8, 1965)

One of the prophecies revealed to the Promised Messiah and Mahdī^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allāh's Mercy, Power, Grace and Beneficence, and through whom the message of Islām and Aḥmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, who at the demise of Khalīfatul Masīḥ I^{ra}, became the second successor of the Promised Messiah and Mahdī^{as} at the young age of 25 years old. Therefore, he was also known as *Ḥaḍrat Muṣleḥ Ma'ūd*, the Promised Reformer.

He got his primary education in a school in Qadian and then in the Ta'limul Islām High School when it started in 1898. He could not do well in his studies due to his persistent ill-health. His academic carrier came to an end in March 1905, when he failed the Matriculation examination.

He started learning the translation of the Holy Qur'ān and the *Aḥādīth* from Ḥaḍrat Maulvī Nūruddīn^{ra}. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and an eloquent speaker. Thus the following prophecy of the Promised Messiah and Mahdī^{as} regarding *Ḥaḍrat Muṣleḥ Ma'ūd* was clearly fulfilled in his person:

... He will be extremely intelligent and understanding and will be meek of the heart and will be filled with secular and spiritual knowledge.

In 1907, an angel taught him the commentary of the *Sūrah Fātiḥah*, the first chapter of the Holy Qur'ān. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'ān.

In February 1911, he founded *Anjuman Anṣārullāh*. In 1912, he performed pilgrimage to Mecca. In 1913, he started the publication of the newspaper, *Al-Fadl*.

Election as Khalīfah and Split in the Jamā‘at

On March 13, 1914, the first successor of the promised Messiah and Mahdī^{as}, Ḥaḍrat Maulvī Nūruddīn^{ra}, passed away and the newly born Aḥmadiyya Movement was faced with a serious crisis. There was a small faction in the Community, led by Maulvī Muḥammad ‘Alī^{ra}, who wanted to do away with the system of *Khilāfat*. During the *Khilāfat* of Ḥaḍrat Maulvī Nūruddīn^{ra} these dissenters could not freely give voice to their feelings. At his death, therefore, they openly opposed this system and wanted the *Jamā‘at* to be headed by an *Anjuman* (Association) rather than a *Khalīfah*.

The day after the demise of Khalīfatul Masīḥ I^{ra} (on March 14, 1914), his Will was read out to some 2,000 Aḥmadīs, who had gathered in the mosque. In his Will, the Khalīfatul Masīḥ had suggested that the Community elect a new successor. Maulvī Syed Muḥammad Aḥsan^{ra} then stood up and formally proposed the name of Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}. After this, the entire congregation shouted, "We second it". Shortly afterwards, all present took the *Bai‘at*, or the oath of allegiance, at the hand of Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, now the Second *Khalīfah* of the Promised Messiah and Mahdī^{as}.

Maulvī Muḥammad ‘Alī^{ra}, and other dissidents, left the congregation without performing *Bai‘at*. In a few days, they even left Qadian and moved to Lahore where they founded their own organization under the name of *Aḥmadiyya Anjuman Ishā‘at Islām*. The followers of Maulvī Muḥammad ‘Alī^{ra} are commonly referred as *Lāhori Aḥmadīs* and differ with the Aḥmadiyya *Jamā‘at* on two important points:

1. The *Lāhori Aḥmadīs* regard the Promised Messiah and Mahdī^{as} as only a *Mujaddid* (Reformer) and not a Prophet.

Welcome to Ahmadiyyat, The True Islām

2. As a consequence of the above belief, they argue that the successors of the Promised Messiah and Mahdī^{as} should not be called *Khalīfah*.

Today, the members of the *Anjuman* at Lahore are only a very small fraction of the Aḥmadi Muslims living all over the world.

The achievements of Ḥaḍrat Khalīfatul Masīḥ II, *Muṣṭafā Ma'ūd^{ra}*, as *Khalīfah* for 52 years are too numerous to mention here, but one of the most important accomplishments was the organization and establishment of foreign missions around the world, including, the United States in 1920. He established the *Tahrīk-i-Jadīd* and *Waqf-i-Jadīd* schemes to fund missionary work, and the *Jamī'a Aḥmadiyya* to train missionaries.

Ḥaḍrat Khalīfatul Masīḥ II^{ra} organized the administrative body, the *Ṣadr Anjuman*, of the *Jamā'at* into various departments and created auxiliary organizations for men, women, and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qur'ān in Urdū, known as *Tafsīr-i-Kabīr*, and also wrote a short commentary of the Holy Qur'ān, the *Tafsīr-i-Saghīr*. He was also a great orator, and many of his speeches would continue for hours.

Ḥaḍrat Khalīfatul Masīḥ II^{ra} visited Europe twice. First time, he went to London to attend the Wembley Conference, at which representatives of different religions presented the beauties of their religion. At this Conference, an essay written by Ḥaḍrat Khalīfatul Masīḥ II^{ra} in Urdū entitled, "Aḥmadiyyat, the True Islām" was read, after translation into English.

In 1954, Ḥaḍrat Khalīfatul Masīḥ II^{ra} was attacked with the intention to kill him. He was badly injured but survived and recovered from the wounds of the attack. However, he still suffered from some ill-effects of the attack. Then he went to Europe for a second time, in 1955, for treatment.

During his tenure as *Khalīfatul Masīh*, in 1947 at the time of partition of Indian subcontinent into India and Pakistan, millions of members of *Jamā‘at Aḥmadiyya* had to migrate from India to Pakistan. At this occasion, *Jamā‘at* under the guidance and supervision of Ḥaḍrat Khalīfatul Masīh II^{ra} established a new Center at Rabwah, near River Chenab in District Jhang.

Ḥaḍrat Khalīfatul Masīh II^{ra} passed away during the night of November 8 and 9 in 1965. Ḥaḍrat Mirzā Nāṣir Aḥmadth, who was earlier elected as *Khalīfatul Masīh III*, led the funeral prayer of Ḥaḍrat Khalīfatul Masīh II^{ra} on November 9, 1965 in the grounds of *Bahishtī Maqbarah*, Rabwah, where he was buried by the side of his mother, *Ḥaḍrat Ummul Mu‘minīn*, Sayyedah Nuṣrat Jahān Begum^{ra}. More than 50,000 Aḥmadīs from all over Pakistan and from abroad took part in the funeral.

Some of the Writings of the Khalīfatul Masīh II^{ra}

Tafsīr-i-Kabīr

Tafsīr-i-Ṣaghīr

The Large Commentary of the Holy Qur’ān

The Short Commentary of the Holy Qur’ān

Life of the Holy Prophet^{sa}

The Achievements of the Promised

Messiah^{as}

Invitation to the Chief

(English: Invitation to Aḥmadiyyat)

Da ‘watul Amīr

Islām main Ikhtilāfāt ka Āghāz

Tuhfatul Malūk

Ḥaḡiqatun Nabuwwat

Sayr-i-Rūḡani

Inqilāb-i-Ḥaḡiqī

The Origin of Schism in Islām

A Present for the Kings

The Nature of the Prophethood

The Spiritual Stroll

The True Revolution

Hindustan ki Siyāsī Mas‘ala ka Hal

The Solution of the Political Problem of India

Paighām-i-Aḥmadiyyat

Fadā‘il al-Qur’ān

Hastī Bārī Ta ‘āla

Malā‘ikatullāh

Islām ka Inqalābī Nizām

Dībācha Tafsīrul Qur’ān

The Message of Aḥmadiyyat

The Excellences of the Qur’ān

The Existence of God

The Angels of God

The Revolutionary System of Islām

Introduction to the Study of the Holy Qur’ān

Ḥaḍrat Khalīfatul Masīḥ IIIth (1909-1982) (Period of Khilāfat: November 8, 1965-June 9, 1982)

Ḥaḍrat Mirzā Nāṣir Aḥmadth, the third *Khalīfah* of the Promised Messiah and Mahdī^{as} was born on November 16, 1909. His birth was foretold by God Almighty in a revelation to the Promised Messiah and Mahdī^{as} :

I shall give you a boy who will be your grandson.

(Ḥaḡiqatul Wahi, p. 95)

Ḥaḍrat Mirzā Nāṣir Aḥmadth became *Hāfiẓ* at the age of thirteen, when he completed the memorization of the Holy Qur’ān. In July 1929, he obtained the degree of *Maulvī Fāḍil* (Religious Scholar), from the Punjab University. In 1934, he graduated from Government College, Lahore.

He married in August 1934. One month later he left Qadian for England for higher studies. In November 1938, he came back to Qadian after obtaining his Masters degree from Oxford University. Soon after his return from higher studies, Ḥaḍrat Mirzā Nāṣir Aḥmadth started serving, first as Professor, and then, from 1939 to 1944, as Principal of *Jāmi‘a Aḥmadiyya*, Qadian. From May 1944 to November 1965 (i.e. up to his election as *Khalīfah*, he served as Principal Ta‘līmul Islām College, Rabwah.

He also served as *Ṣadr Majlis Khuddāmul Aḥmadiyya* from 1939 to 1949. From the year 1949, when *Ḥaḍrat Khalīfatul Masīḥ IIth* himself took hold of *Majlis Khuddāmul Aḥmadiyya* as its President, Ḥaḍrat Mirzā Nāṣir Aḥmadth acted as *Nā’ib Ṣadr* up to November 1954. The same year he was appointed *Ṣadr Majlis Anṣārullāh*. From *June 1948 to June 1950*, he played an important role in the Furqān Force Battalion, An Aḥmadi volunteer force, put at the disposal of Government of Pakistan, for the

cause of Muslim freedom-fighters of Kashmir. In May 1955, he was appointed *Ṣadr* of *Ṣadr Anjuman Aḥmadiyya* (Main administrative body of the *Jamā'at*) by Ḥaḍrat Khalīfatul Masīḥ II^{ra}.

Upon the demise of Ḥaḍrat Khalīfatul Masīḥ II^{ra}, Ḥaḍrat Mirzā Nāṣir Aḥmadth was elected to be the third *Khalīfah* on November 8, 1965. The eldest son of Ḥaḍrat Khalīfatul Masīḥ II^{ra} was highly educated and well versed in religious knowledge.

Ḥaḍrat Khalīfatul Masīḥ IIIth launched two major schemes: The *Faḍl-i-'Umar* Foundation, which funded the continuation of the projects began by his father *Ḥaḍrat Muṣṭafā Ma'ūd^{ra}*, and the *Nuṣrat Jahān* Scheme to organize long-term humanitarian efforts in West Africa such as schools and hospitals. Through this scheme, several medical centers and hundreds of schools were set up.

During his *Khilāfat*, Ḥaḍrat Khalīfatul Masīḥ IIIth encouraged students to pursue higher education, and established numerous educational institutions. Administrative buildings and mosques were built during his *Khilāfat*, including *Masjid Aqṣā* in Rabwah, and the *Bashārat Mosque* in Spain. It was at the occasion of laying the foundation stone of *Bashārat Mosque* he announced the popular Aḥmadiyya motto:

"Love for All; Hatred for None"

Ḥaḍrat Khalīfatul Masīḥ IIIth delivered his last Friday Sermon on May 21, 1982 at Rabwah, and on May 23 he left for Islamabad. He fell ill on May 26 and passed away during the night of June 8 and 9, 1982 at 12:45 am. His body was brought from Islamabad to Rabwah on 9th June, and on 10th June Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{aba} led his funeral prayers in the grounds of *Bahishtī Maqbarah*. He was buried in *Bahishtī Maqbarah* next to Ḥaḍrat Khalīfatul Masīḥ II^{ra}. More than 100,000 Aḥmadīs took part in the funeral prayer.

Ḥaḍrat Khalīfatul Masīḥ IVth (1928- 2003) (Period of *Khilāfat*: June 10, 1982- April 19, 2003)

Ḥaḍrat Mirzā Ṭāhir Aḥmadth was elected *Khalīfah* upon the demise of Ḥaḍrat Khalīfatul Masīḥ IIIth on June 10, 1982. As was his predecessor, he was also a grandson of the Promised Messiah and Mahdi^{as} and a son of Ḥaḍrat Khalīfatul Masīḥ IIth. However, such a relationship is not a requirement of *Khilāfat*.

It was in Rabwah, Pakistan, Ḥaḍrat Mirzā Ṭāhir Aḥmadth was elected *Khalīfah*. However, the Anti-Aḥmadiyya ordinance imposed on April 26, 1984 by General Zia-ul-Haq, the then dictator President of Pakistan, made it impossible for Ḥaḍrat Khalīfatul Masīḥ IVth to function as the head of his community while remaining in that country. After due consultation he decided to leave Pakistan immediately. Three days after the promulgation of the ordinance, he took an aeroplane from Karachi and came to London where he resided till his demise.

Ḥaḍrat Mirzā Ṭāhir Aḥmadth was born on December 18, 1928 in Qadian, India. He was educated in India, Pakistan and in the UK, at the London School of Oriental and African Studies. He was widely traveled and often delivered addresses to audiences, including people from all walks of life and widely different cultures. His addresses and other meetings were often accompanied by "Question and Answer" sessions. He was always ready to respond to questions agitating the minds of his audience on any topic, religious or temporal. His deep understanding of religion pervaded his thinking and his answers.

Ḥaḍrat Khalīfatul Masīḥ IVth lead the *Jamā'at* to new levels of unity, zeal and progress. During the last decade of his *Khilafat*, more than 150 new mosques and missions were established; the Holy Qur'ān was translated into more than 56 languages and the *Jamā'at* grew rapidly. One of the greatest achievements of his *Khilafat* was the development of Muslim Television Aḥmadiyya (MTA). In 1992, on the occasion of the

inauguration of *Baitul Islam Mosque*, Canada, his Friday Sermon was broadcast to every continent of the world, for the first time, via satellite transmission. Today, the Muslim Television Ahmadiyya (MTA) has developed to such an extent that the religious programs are broadcast daily, 24 hours a day, and a growing number of Ahmadi's and non-Ahmadi's are viewing it throughout the world. Ḥaḍrat Khalīfatul Masīḥ IVth had done Urdū translation of the Holy Qur'ān and had written several books both in Urdū and English. He also wrote a comprehensive book, *"Revelation, Rationality, Knowledge, and Truth"*, which covers various religious topics of interest to modern day people. Every year, at the International Ahmadiyya Convention held in England (In 2001, the Annual Convention was held in Germany), Ḥaḍrat Khalīfatul Masīḥ IVth led an initiation ceremony, where individuals who have joined the fold of Ahmadiyyat during the year, formally participated live via satellite transmission. The ceremony is known as the "International Bai'at (Initiation)".

International Bai'at (Initiation)

At the very early stage of his mission, Ḥaḍrat Promised Messiah and Mahdī^{as} received the revelation from God:

"I shall cause thy message to reach the corners of the earth."

(Tadhkirah: English translation, Muḥammad Zafarulla Khān, 1976, p 184)

At that time, it appeared to his opponents an empty boast. Today, as God Almighty has foretold the message of Ahmadiyyat has spread to the ends of the earth, and Ahmadiyyat is spreading like a wild fire.

Translations Of the Holy Qur'ān

The Ahmadiyya Muslim Community endeavors to serve humanity by creating awareness about high morals, for instance, via publications, sermons and other forms of media. Most notable is the publication of the Holy Qur'ān -- with translation in 56 languages.

The Holy Qur'ān with translation in the following 56 languages has been published by the *Jamā'at*:

- | | |
|---------------------------|----------------|
| 1. Albanian | 13. German |
| 2. Assamese | 14. Greek |
| 3. Bengali | 15. Gujrati |
| 4. Bulgarian | 16. Gurmukhi |
| 5. Chinese | 17. Hausa |
| 6. Czech | 18. Hindi |
| 7. Danish | 19. Igbo |
| 8. Dutch | 20. Indonesian |
| 9. English | 21. Italian |
| (Maulwī Sher 'Alī, | 22. Japanese |
| Malik Ghulām Farid, 5 Vol | 23. Jula |
| Commentary) | 24. Kashmiri |
| 10. Esperanto | 25. Kikamba |
| 11. Fijian | 26. Kikuyu |
| 12. French | 27. Korean |

- | | |
|----------------|------------------------------------|
| 28. Luganda | 43. Saraciki |
| 29. Malay | 44. Sindhi |
| 30. Malayalam | 45. Spanish |
| 31. Manipur | 46. Sudanese (<i>In 3 Parts</i>) |
| 32. Marathi | 47. Swahili |
| 33. Mende | 48. Swedish |
| 34. Nepalese | 49. Tagalog |
| 35. Norwegian | 50. Tamil |
| 36. Oria | 51. Telugu |
| 37. Pashtu | 52. Turkish |
| 38. Persian | 53. Tuvalu |
| 39. Polish | 54. Urdū (<i>Tafsīr Ṣaghīr</i>) |
| 40. Portuguese | 55. Vietnamese |
| 41. Punjabi | 56. Yoruba |
| 42. Russian | |

Partial translation of the Holy Qur’ān in the following 3 languages has been published by the *Jamā‘at*:

1. Javanese (*Vol. 1, Part 1-10*)
2. Sudanese (First two parts with commentary)
3. Thai (*Vol. 1, Part 1-10*)

Translations of the Holy Qur’ān in the following 23 languages are ready for printing:

- | | |
|---------------------------|---------------------------|
| 1. Afrikān (South Africa) | 14. Kiribati (Fiji) |
| 2. Asante Twi (Ghana) | 15. Lithunian (U.K.) |
| 3. Baule (Ivory Coast) | 16. Malagasy (Mauritius) |
| 4. Bete (Ivory Coast) | 17. Mandinka (The Gambia) |
| 5. Burmese (Burma) | 18. Sinhala (Sri Lanka) |
| 6. Catalan (Spain) | 19. Uzbek (Uzbekistan) |
| 7. Creole (Mauritius) | 20. Wali (Ghana) |
| 8. Fula (The Gambia) | 21. Wollof (The Gambia) |
| 9. Hungarian (Hungary) | 22. Xhosa (South Africa) |
| 10. Kanri (India) | 23. Yao (Tanzania) |
| 11. Kazakh (Kazakhstan) | |
| 12. Kijalou (Kenya) | |
| 13. Kikongo (Congo) | |

Welcome to Ahmadiyyat, The True Islām

Translations of the Holy Qur'ān are being rendered in the following languages:

- | | |
|---------------------------|-----------------------------|
| 1. Asante Twi (Ghana) | 9. Kazakh (Kazakhstan) |
| 2. Creole (Guinea Bissau) | 10. Khmer (Cambodia) |
| 3. Dagbani (Ghana) | 11. Lingala (Congo - Zaire) |
| 4. Dogri (India) | 12. Moore (Burkina Faso) |
| 5. Etsako (Nigeria) | 13. Samoan (Fiji) |
| 6. Fante (Ghana) | |
| 7. Hebrew (Israel) | |
| 8. Javanese (Indonesia) | |

Translations of the Holy Qur'ān in the following languages are being revised:

- | | |
|-------------|---------------|
| 1. Albanian | 10. Luganda |
| 2. Bengali | 11. Malayalam |
| 3. Danish | 12. Persian |
| 4. English | 13. Russian |
| 5. German | 14. Spanish |
| 6. Gurmukhi | 15. Swahili |
| 7. Hausa | 16. Swedish |
| 8. Hindi | 17. Tamil |
| 9. Italian | 18. Telugu |

Translations of the Holy Qur'ān in the following languages are planned in the future. These will be published soon:

- | | |
|----------------------------|-------------------------|
| 1. Batakese (Indonesia) | 4. Kirghiz (Kirghistan) |
| 2. Balanta (Guinea Bissau) | 5. Kurdish |
| 3. Bosnian (Bosnia) | |

Speech delivered by Maulana Munir-ud-Din Shams, Additional Vakīlūt Taşnīf, London, UK, International Annual Convention, 26-28 July, 2002, Islamabad, London

Ḥaḍrat Khalīfatul Masīḥ IVth delivered his last Friday Sermon and held his last Question/Answer session on April 18, 2003 at the Faḍl Mosque, London. He passed away on April 19, 2003 at 9:30 am due to heart failure. His body was placed at the Maḥmūd Hall, Faḍl Mosque, London where thousands of Aḥmadīs, who came from all over the world, viewed his face. Then his funeral cortege was brought to Islamabad, Tilford, where on 22nd April, Ḥaḍrat Mirzā Masrūr Aḥmad, Khalīfatul Masīḥ V^{aba} led the funeral prayers of Ḥaḍrat Khalīfatul Masīḥ IVth, and he was buried. More than 40,000 Aḥmadīs from all over the world took part in the funeral prayers.

Ḥaḍrat Khalīfatul Masīh V^{aba} (1950-) (Period of Khilāfat: April 22, 2003 -)

Ḥaḍrat Mirzā Masrūr Aḥmad^{aba} was elected *Khalīfah* upon the demise of Ḥaḍrat Khalīfatul Masīh IVth on April 22, 2003. Maulana Ataul Mujeeb Rashed, Secretary, *Majlis Shūra* has made the following announcement regarding election of the *Khalīfatul Masīh V^{aba}* in the Weekly International *Alfaḍl* of April 25, 2003:

"It is announced for the information of the members of the Aḥmadiyya *Jamā'at* that a meeting of the *Majlis Intikhāb* (Electoral College), appointed by Ḥaḍrat Khalīfatul Masīh II^{ra}, was held on Tuesday, 22nd April 2003, after *Maghrib and Ishā'* Prayers, at the Faḍl Mosque, London. The meeting was presided by Chaudhary Hameedullah Sahib. The members of the Electoral College took an oath of allegiance to Khilāfat-i-Aḥmadiyya and then elected Ḥaḍrat Mirzā Masrūr Aḥmad^{aba} as *Khalīfatul Masīh*. All members of the Electoral College took initiation at the hands of Ḥaḍrat Mirzā Masrūr Aḥmad, *Khalīfatul Masīh V^{aba}*. Then permission was granted to the general community members waiting outside the mosque to come inside the mosque. Thus, over 10,000 members, who were waiting outside, around the mosque, took initiation at the hands of Ḥaḍrat Mirzā Masrūr Aḥmad^{aba}, *Khalīfatul Masīh V^{aba}*. May God Almighty accept and bless this election. *Āmīn*."

Ḥaḍrat Mirzā Masrūr Aḥmad, *Khalīfatul Masīh V^{aba}*, who was born on September 15, 1950, is a son of Ḥaḍrat Mirzā Mansūr Aḥmad and Ṣahibzādī Nāsira Begum Ṣahiba, a great-grandson of the Promised Messiah and Mahdī^{as}, a paternal grandson of Ḥaḍrat Mirzā Sharīf Aḥmad and a maternal grandson of Ḥaḍrat Khalīfatul Masīh II^{ra}. In 1977, he devoted his life and worked from 1977 to 1985 in Ghana. First as Principal of Aḥmadiyya Secondary Schools and then as Manager, Aḥmadiyya Agricultural Farm. Before becoming Khalīfatul Masīh, he was serving the *Jamā'at* as Nāẓir A'lā and Amīr Muqāmī in Rabwah, Pakistan.

ORGANIZATIONAL STRUCTURE OF THE AHMADIYYA MUSLIM JAMĀ‘AT

The Ahmadiyya *Jamā‘at* is a representation of True Islām. The *Jamā‘at*'s activities and projects are carried out throughout the world by only a small staff of missionaries, who have devoted their lives, and by volunteers who sacrifice their time, skills, wealth and property for the sake of Allāh. Today, the Ahmadiyya Muslim Community is found in 175 countries of the world and is vigorously pursuing its goal to unite the world under one spiritual banner. The *Jamā‘at* is active in propagation of true Islām and serving humanity. It has built more than 5000 mosques and several hundred Mission houses throughout the world. It has also opened clinics and schools globally, and translated the Holy Qur’ān into more than 55 languages. The organizational structure of the *Jamā‘at* includes:

1. Khalīfatul Masīḥ
2. Majlis-i-Mushāwarat
3. Ṣadr Anjuman Ahmadiyya
4. Tehrik-i-Jadīd, Anjuman Ahmadiyya
5. Waqf-i-Jadīd
6. Local Anjumans

KHALĪFATUL MASĪḤ

The Supreme Head of the Ahmadiyya Movement in Islām, duly elected in accordance with the rules for the election of the *Khalīfah* in the Ahmadiyya community and whom all Ahmadīs owe allegiance as

envisaged by the teachings of Islām.

As the Supreme Head of the *Jamā‘at*, *Khalīfatul Masīh* directs and guides the *Jamā‘at*'s activities, and all institutions and associations within the *Jamā‘at* are under him.

MAJLIS-I-SHŪRA OR MAJLIS-I-MUSHĀWARAT

Majlis-i-Shūra or *Majlis-i-Mushāwarat* is a consultative body. Its meeting is usually held once a year. However, *Khalīfatul Masīh* can call a meeting of *Majlis-i-Shūra* whenever he desires. This consultative body is not under the Ṣadr Anjuman Aḥmadiyya, rather, it is directly under the *Khalīfatul Masīh*.

It is stated in the Holy Qur’ān:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ٥

**wa shāwir hum fil amri fa idhā ‘azamta fatawakkal ‘alallāh
innallāha yuḥibbul mutawakkilīn**

And consult them in matters of importance; and when thou art determined, then put thy trust in Allāh, Surely, Allāh loves those who put their trust *in Him*. (3:160)

In 1922, the *Khalīfatul Masīh* II^{ra} set up a consultative body (*Majlis-i-Shūra* or *Majlis-i-Mushāwarat*) to advise the *Khalīfah* on many important matters related to finance, budget, education, missionary projects and other affairs of the community. This advisory body formally meets at least once every year to render its advice to *Khalīfatul Masīh* (At

Welcome to Ahmadiyyat, The True Islām
the international level) or the *Amīr Jamā‘at* of a country (At the local level). Thus, it is an advisory and Consultative Council of *Jamā‘at Aḥmadiyya Muslimah*. As an institution it ranks next after *Khalīfah* in sanctity.

International Majlis-i-Shūra

The International *Majlis Shūra*, which is presided by the *Khalīfah* of the time, and representatives from *Jamā‘ats* all over the world participate. Proposals for inclusion in the agenda of the Central International *Majlis-i- Shūra* are submitted through the *Amīr* of the national *Jamā‘ats* or by the *Markaz* (Center). Only such proposals are included in the agenda of the International *Majlis-i-Shūra* as have been approved by *Ḥaḍrat Khalīfatul Masīḥ*. The subsequent discussions provide a useful barometer of prevailing trends in the opinion of members.

The International *Majlis-i-Shūra* primarily comprises representatives from the *Ṣadr Anjuman Aḥmadiyya*, *Tehrik-i-Jadīd* and *Waqf-i-Jadīd* including the Private Secretariat; all missionaries in whatever capacity, such delegates of various national *Jamā‘ats*, and invited guests as have been approved by *Ḥaḍrat Khalīfatul Masīḥ*.

The *Khalīfatul Masīḥ* presides over all the proceedings of International *Majlis-i-Shūra*, although routine matters of calling speakers in turn may be left to an invited assistant.

After *Tilawat* (Recitation of the Holy Qur’ān), silent prayers, brief inaugural comments, implementation report of the proposals adopted in the previous *Shūra* and a report on rejected proposals [e.g. a proposal already rejected in any of the past three years or proposals of purely administrative or domestic nature, or a proposal concerning the interpretation of *Shari‘ah* which should be submitted through the *Muftī Silsilah* (The Chief Jurist of the

Jamā‘at) at the Center] are presented by the secretary of *Majlis-i-Shūra*. Then, subcommittees may be nominated to go over the proposals or the entire general body may go over the proposals.

Delegates render their opinions freely, independent of any partisan or vested interests and above all speaking the truth straight-forwardly recognizing that God Almighty watches over them and holds them accountable for the discharge of the trust reposed in them.

The *Majlis-i-Shūra* is not a parliament; indeed there is no other body as unique as the Aḥmadiyya *Majlis-i-Shūra*. The participants act with *Taqwa* (righteousness) and are conscious that Allāh watches over them and keeps an eye on their account.

The *Khalīfatul Masīḥ* comments, or issues instructions, or announces his decision on the proposals during the course of his observations but may reserve the matter for further reflection. He generally accepts the advice given by the majority but if he is of the view that the advice runs counter to some principle or is not in the mutual interest of the *Jamā‘at*, he rejects the consensus or announces his acceptance in a modified form which thereafter is not open to objection in principle. The approved recommendations become binding on all *Jamā‘ats*.

The architect of the present shape of the International *Majlis-i-Shūra* is undoubtedly *Ḥaḍrat Khalīfatul Masīḥ IV^{aba}* who has continued to guide and encourage all national *Jamā‘ats* and auxiliary organizations to emulate as far as possible the standards established by the Central International *Majlis-i-Shūra*.

General Rules of International *Majlis-i-Shūra*:

- a) Subcommittee members are nominated by the National *Amīr* of each country. Although, subject to National *Amīr*'s consent, a delegate may volunteer himself to serve in a

Welcome to Ahmadiyyat, The True Islām
Subcommittee.

- b) The *Jamā‘at* proposing an item included in the Agenda must have a delegate as a member of that subcommittee.
- c) A subcommittee member cannot oppose the recommendation of the subcommittee unless the Chairman of the subcommittee acknowledges the dissent and registers the member's right to oppose the recommendation during the subcommittee's meeting.
- d) The recommendations of the subcommittee supersede the original proposal.
- e) An amendment to the proposal can be presented during a session of the *Majlis-i-Shūra* only in writing. Verbal amendments are not acceptable.
- f) Any delegate who wishes to express an opinion on any item under discussion must raise his hand when *Ḥaḍrat Khalīfatul Masīḥ* so invites and register his full name and the *Jamā‘at*. Once this list has closed, delegates who did not register their own names when so invited are then not authorized to speak on that matter. If a previous delegate has broadly addressed the matter he wanted to cover, a delegate may withdraw his name.
- g) When invited, delegates must be as brief as possible and restrict themselves to the item then being discussed. This helps save the precious time of all delegates.
- h) Speakers must only address the Chair and they must never deride any other speaker.
- i) A poll is always conducted by show of hands only. There are no secret ballots. No one is allowed to abstain. Everyone must vote either for or against the motion.

- j) Since the proceedings are recorded and transcribed from these proceedings, whenever one speaks he should identify himself and the *Jamā‘at* he represents.
- k) Separate arrangements are made for ladies and a limited number of visitors. Ladies do not participate at the subcommittee stage, but their contributions during the full Council (General Body) discussion are always welcomed. Visitors participate as observers and are not allowed to speak or vote.
- l) The delegates obtain permission from the Chair before leaving any session of the *Shūra*.

(International Majlis-i-Shūra, London, UK)

National Majlis-i-Shūra

The *National Shūra* is held under the chairmanship of National *Amīr* of the country. In this *Shūra*, the national office-bearers, the Presidents and the elected representatives of all local *Jamā‘ats* participate. The recommendations of the National *Shūra*, at the conclusion of the *Shūra*, are sent to *Khalīfatul Masīh* for his approval. The final decision is that of the *Khalīfatul Masīh*. He may accept, reject or partially accept the recommendations of the International and National *Shūras*. Whatever is the decision of the *Khalīfatul Masīh*, it is accepted by the *Jamā‘at* open-heartedly. *Jamā‘at* believes that *Khalīfatul Masīh*, after prayers, thinking, and under the guidance of God Almighty makes a decision regarding acceptance or rejection of the recommendations. *Jamā‘at* throughout its history has found that the decisions of the *Khalīfatul Masīh* have always been blessed for the *Jamā‘at*. The general rules mentioned above for International *Shūra* also apply to the *National Majlis-i-Shūra*.

National Majlis-i-Shūra consists of the following:

1. *Amīr*
2. All the Local Missionaries.
3. All the National Office-bearers of the Organization including *Ṣadr Khuddāmul Aḥmadiyya* and *Ṣadr Anṣārullāh*.
4. All the Presidents of the Local *Jamā'ats*.
5. Elected representatives from Local *Jamā'ats*, specially elected annually for this purpose and approved by the *Amīr*.
6. Where there is no Local *Jamā'at*, the *Amīr* may invite by special invitation any member living in that area to attend, but such a member shall not have the right to vote.
7. The *Amīr* may invite, by special invitation, Representatives of affiliated bodies, but such representatives shall have no right to vote.
8. Representatives of *Lajna Imā'illāh* participate as observers and listen to the proceedings while sitting in a separate room. They may give their opinion during the General Body meeting. However, they do not vote.

THE INTERNATIONAL HEADQUARTERS (MARKAZ)

The original Headquarters of the Community are in Qadian, India, the birth place of the Promised Messiah and Mahdī^{as}. After the division of the subcontinent into India and Pakistan, the Headquarters moved to Rabwah, Pakistan. The International Headquarters of the Aḥmadiyya *Jamā'at*, at present are based in London, England, where *Ḥaḍrat Khālīfatul Masīḥ IV*^{aba} currently resides, and in Rabwah, Pakistan. Work under the guidance and instructions of the *Khālīfatul Masīḥ* and the Center may be changed to any other place if the *Khālīfatul Masīḥ* so directs.

Qadian, India

Darweshān-i-Qadian

On the partition of India and the creation of Pakistan in August 1947, many of the Muslims living in India moved to Pakistan. *Ḥaḍrat Khalīfatul Masīḥ II^{ra}* also decided to move the administrative center of the Ahmadiyya *Jamā‘at* from Qadian to Pakistan. Under the directive of *Ḥaḍrat Khalīfatul Masīḥ II^{ra}*, 313 Ahmadīs stayed behind in Qadian to look after the holy sites in Qadian, the birth place of the Promised Messiah and Mahdī^{as}, and the starting place of *Ahmadiyya Muslim Jamā‘at* in Islām. These 313 Ahmadīs are called "*Darweshān-i-Qadian*".

Mināratul Masīḥ

One of the signs of the advent of the Promised Messiah and Mahdī^{as}, as described by the Holy Prophet^{sa}, was that he will be raised near a white minaret East of Damascus. The tradition of the Holy Prophet^{sa} is as follows:

يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ
دِمَشْقَ -

yanzilu ‘īsabnu maryama ‘indal manāratil baidā’i
sharqqiyyu dimashq

The Messiah will descend on the East of Damascus near a white minaret

(*Kanzul ‘amāl*, Vol. 7)

Although the real meaning of the minaret is symbolic, it was the practice of the Promised Messiah and Mahdī^{as} to endeavor to fulfill every prophecy in its literal form as well. For this reason, and in accordance with Divine instructions, he laid the foundation stone of *Mināratul Masīḥ* on Friday, March 13, 1903. The structure was completed in early 1916. It has three stages, 92 steps, and total height is 105 feet. The clock was fixed in 1933. Qadian is situated to the East of Damascus and the white minaret is the sign of peace and proclaims the advent of the Prince of Peace, The Promised Messiah and Mahdī^{as} (The *Mināratul Masīḥ* is depicted on the cover of this book).

(Dārul Amān, Abdul Rashid, Architect, London, UK, p 68)

Baitul Fikr

Most of the Promised Messiah and Mahdī's^{as} early literary work was undertaken in this room (*Baitul Fikr*). He also wrote his book "*Brāhin-i-Aḥmadiyya*" here. Allāh mentions this room in one of the revelations to the Promised Messiah and Mahdī^{as} :

"Have We not made everything easy for you, the place of contemplation"

The Promised Messiah and Mahdī^{as} used to enter the *Mubārak* Mosque through the small window in this room.

Baitud Du‘ā’

The Promised Messiah and Mahdī^{as} got this room built on 13th March, 1903 so that he could pray there most intensively and devotedly. By his ardent prayers he invoked special favor of God to enable him to prove the superiority of Islām through arguments

and reasoning. He prayed to God Almighty to bless this place and make it a house of peace and security and arm him with the arguments and reasoning necessary for establishing the glory of Islām. He named it *Baitud Du‘ā*.

(Dārul Amān, Abdul Rashid, Architect, London, UK, p 58;

Dhikr-i-Ḥabīb: Ḥaḍrat Muftī Muḥammad Sādiq^{ra})

Bahishtī Maqbarah

At the end of 1905, the Promised Messiah and Mahdī^{as} started receiving a large number of revelations indicating that his demise is near. Promised Messiah and Mahdī^{as} published a 'Will' entitled, '*Al-Wasiyyat*' and also published all of the revelations about his demise. In this 'Will', the Promised Messiah and Mahdī^{as}, under Divine guidance, also proposed establishment of a special graveyard, which he named as '*Bahishtī Maqbarah*' (The Heavenly Graveyard). In fact, the Promised Messiah and Mahdī^{as} had seen a dream regarding this graveyard several years ago in which God Almighty had told the Promised Messiah and Mahdī^{as} that a separate graveyard should be established for the specially sincere and righteous people of the *Jamā‘at* who are blessed in the sight of God Almighty, so that it is a memorial for the new generations of Aḥmadīs to refresh their faith. Promised Messiah and Mahdī^{as} had been thinking for a long time about the land and location of the graveyard. However, when Ḥaḍrat Maulvī ‘Abdul Karīm Ṣāḥib Siālкотi^{ra} passed away and at the same time he received several revelations about his own demise, then Promised Messiah and Mahdī^{as} took practical steps to implement the Heavenly Graveyard proposal. Promised Messiah and Mahdī^{as} selected a piece of land adjacent to his garden in the south of Qadian and laid foundation of the '*Bahishtī Maqbarah*'. At that time, body of Ḥaḍrat Maulvī ‘Abdul Karīm Ṣāḥib^{ra} which was temporarily buried in a box at another place was moved to the *Bahishtī Maqbarah*. Thus, *Bahishtī*

Maqbarah (Heavenly Graveyard) was started in Qadian during the life of the Promised Messiah and Mahdī^{as}.

Regarding *Bahishtī Maqbarah*, the Promised Messiah and Mahdī^{as} has stated:

".... And a place has been shown to me that this would be my grave. I saw an angel measuring a plot of land, and reaching a point he said to me that was the spot for my grave. Then at one place I was shown a grave more shining than silver, and all its earth was of silver. Then it was said to me that this was my grave. And I was shown a spot which was named "*Bahishtī Maqbrah*" (Heavenly Graveyard)."

(*The Will*, p 35, *Rūhānī Khazā' in*, Vol. 20, p. 320)

Funeral prayer of the Promised Messiah and Mahdī^{as} took place in the grounds of the *Bahishtī Maqbarah* and he was buried in this graveyard. Many of the companions of the Promised Messiah and Mahdī^{as} and other *Mūṣṭān* are buried in this Heavenly Graveyard. Branches of this Heavenly Graveyard have been established in Rabwah, Pakistan and in other countries where *Mūṣṭīs* are buried. Ḥaḍrat Nuṣrat Jahān Ṣāḥiba^{ra} (*Ḥaḍrat Amma Jān*), wife of the Promised Messiah and Mahdī^{as}, Ḥaḍrat Khalīfatul Masīḥ II^{ra}, Ḥaḍrat Khalīfatul Masīḥ IIIth, and many other family members and Companions of the Promised Messiah and Mahdī^{as} are buried in the *Bahishtī Maqbarah* at Rabwah, Pakistan.

Rabwah, Pakistan

On the creation of Pakistan in August 1947, *Ḥaḍrat Khalīfatul Masīḥ II^{ra}* moved the administrative center of the *Jamā'at* from Qadian, initially to Lahore, and then to Rabwah. On September 20, 1948, about a year after moving from Qadian, *Ḥaḍrat Khalīfatul Masīḥ II^{ra}* laid

the foundation of the new center at Rabwah. At the time of its founding, Rabwah was a waste, desert land with no vegetation and frequent dust storms. Over the past 54 years, Rabwah has grown into a large Ahmadiyya Muslim town complete with schools, colleges, hospital, library, institutions of religious learning and various offices of the Ahmadiyya *Jamā'at*. Rabwah is also the official residence of *Khalīfatul Masīh*. However, at present, Ḥaḍrat Khalīfatul Masīh IV^{aba} (*Ḥuḍūr*) resides in London, UK.

Some of the important institutions in Rabwah are as follows:

Ṣadr Anjuman Ahmadiyya

Ṣadr Anjuman Ahmadiyya is one of *Jamā'at's* most important institutions, which the Promised Messiah and Mahdī^{as} established during his life. In December 1905, the Promised Messiah and Mahdī^{as} received a revelation that his end was near. Thereupon he wrote a brochure called *Al-Waṣīyyat* (The Will) and distributed it among his followers. Until the publication of '*Al-Waṣīyyat*' there were separate *Anjuman*s in-charge of the management of the school and the magazine. *Al-Waṣīyyat* created a new *Anjuman* for the management of the cemetery and of bequests. Later on, at the insistence of some of his followers, in December 1906, he converted the last *Anjuman*, which was charged with the administration of bequests into a larger one which was placed in general control of the educational institutions - secular and religious - the *Review of Religions*, the cemetery and all the other activities; and was designated as the *Ṣadr Anjuman*. *Jamā'at's* obligatory *Chanda* system and its implementation, *Ta'limī* (educational), *Tarbiyyatī* (Moral training), *Tablighī* (Preaching), *Rifāhī* (Social works) activities are supervised by this *Anjuman*. Furthermore, the system of the local, district, and the provincial *Amārāt* (Offices) is run under the supervision of the *Anjuman*. On January 1, 1919, various Departments (*Nazārāt*) were set up by Ḥaḍrat Khalīfatul Masīh II^{ra} to streamline the working of *Ṣadr Anjuman Ahmadiyya*. There are several different offices and

Nazārāt (Directorates) under the supervision of this *Anjuman*. The head of each *Nazārāt* (Directorate) is called a *Nāẓir* (An inspector or in-charge). The in-charge of the *Ṣadr Anjuman Aḥmadiyya* is called *Nāẓir A‘lā* (Chief Secretary) who works under the instructions of the *Ḥaḍrat Khalīfatul Masīḥ*. On 31st May, 1950, *Ḥaḍrat Khalīfatul Masīḥ II^{ra}* laid the foundation of a grand building for the various offices of the *Anjuman* in Rabwah, and on November 19, 1957, he did the opening of the building with prayers.

Following are the various *Nazārāt of Ṣadr Anjuman Aḥmadiyya*:

1. *Nazārāt-i-‘Ulyā (Principal Directorate)*

Except the *Ṣīgah Jāt* (Branches) which are directly under the *Ṣadr, Ṣadr Anjuman Aḥmadiyya*, all of the *Nazārāt* (Directorates) and *Ṣīgah Jāt* (Branches) are under the *Nazārāt-i-‘Ulyā*. The *Nazārāt-i-‘Ulyā* itself is directly under the *Ṣadr, Ṣadr Anjuman Aḥmadiyya*.

2. *Nazārāt-i-Diḡwān (Directorate of Establishment Division)*

The duties of this department include appointments, promotions, transfers, overseeing and keeping of the records of the employees.

3. *Nazārāt-i-Baitul Māl Āmad (Directorate of Finance, Income)*

All of the *Jamā‘at’s* financial book-keeping is the responsibility of this department. All the information regarding *Chanda* paid by *Jamā‘at* members come to this department where a systematic record is kept. To increase *Jamā‘at’s* income is also a responsibility of this department.

4. *Nazārāt-i-Baitul Māl Kharch (Directorate of*

Finance, Expenditure)

It is the responsibility of this department to make an estimate of the expenses, and to prepare the expense budget. The department keeps a detailed record of all the *Jamā'at* expenses done anywhere and in anyway.

5. *Nazārat-i-Amūr 'Āma (Directorate of Internal Affairs)*

This department has been established to keep discipline in the *Jamā'at*, to resolve disputes between *Jamā'at* members, to implement the decisions made by *Qaḍā* (*Jamā'at's* department of Justice), and to take care of various other affairs of the *Jamā'at*. *Faḍl-i-'Umar Hospital* also comes under this department.

6. *Nazārat-i-Iṣlāḥu Irshād, Markaziyya, (Directorate of Reformation and Moral Training, Central)*

Tarbiyyatī (moral training), *Tablighī* (Preaching), and *Iṣlāḥī* (Reformational) affairs of the *Jamā'at* members in Pakistan are handled by this department. The organizational affairs and supervision of the *Murabbiyyān* (Missionaries assigned duties in Pakistan) are also handled by this department.

7. *Additional Nazārat-i-Iṣlāḥu Irshād, Muqām (Local, Directorate of Reformation and Moral Training).*

In the following districts of Pakistan the work stated above under the heading, "*Nazārat-i-Iṣlāḥu Irshād, Markaziyya*" is carried out by this department: Sargodha, Khushab, Jhang, Toba Tek Singh, Faisal Abad, Shiekhupura, Gujranwala, Narowal, and Sialkot.

8. Additional Nazārat-i-Iṣlāḥu Irshād, Brā'i Da'wat-i-ilallāh (Additional Directorate of Reformation and Moral Training, In-charge Preaching)

This *Nazārat* is responsible for organizing and stimulating the *Dā'ī ilallāh* work

9. Additional Nazārat-i-Iṣlāḥu Irshād, Brā'i Ta'limul Qur'ān and Waqf-i-Ārdī (Additional Directorate of Teaching of the Holy Qur'ān and Temporary Devotion)

This department is responsible for sending the members under the *Waqf-i-Ārdī Scheme* (Devotion for a short period of time) to various *Jamā'ats*. Furthermore, the department makes programs for religious training of the members living in various *Jamā'ats*. In training, the emphasis is on *Ta'limul Qur'ān*.

10. Nazārat-i-Ta'lim (Directorate of Education)

To guide Ahmadi students, boys and girls, towards higher education so that educational level of the members of the *Jamā'at* is elevated. To this end, the department provides necessary information and facilities to the students and supervises their educational progress. To encourage the students towards higher education, the department gives awards and scholarships to academically talented students. All the arrangements regarding admissions of students in *Madriṣatul Ḥifẓ* (School for preparing *Hāfiz-i-Qur'ān*) are made by *Nazārat-i-Ta'lim*.

11. Nazārat-i-Zirā'at (Directorate of Agriculture)

This department provides consultation in the field of agriculture to the members of the *Jamā‘at* so that they could make advancement in the field of agriculture.

12. *Nazārat-i-San‘atu Tijārat (Directorate of Trade and Commerce)*

This department gives consultation in the area of industrial trade so that the members of the *Jamā‘at* could excel in industrial trade.

13. *Nazārat Khidmat-i-Darweshān (Directorate of Looking After the Interests of Qadian and Ahmadiīs Living in It)*

This department is responsible for taking care of the relatives of those members of the *Jamā‘at* who stayed in Qadian, India at the time of creation of Pakistan (*Darweshān-i-Qadian*). Furthermore, this department is responsible for communication between the *Darweshān* of Qadian and their relatives living in Pakistan.

14. *Nazārat-i-Dāruḷ Dīāfat (Directorate of Hospitality)*

This department is responsible for hospitality (i.e. running the *Dāruḷ Dīāfat* or *Langar Khāna* (Free public kitchen) of *Hadrat Masīḥ Ma‘ūd^{as}*).

15. *Nazārat-i-Ishā‘at wa Tasnīf (Directorate of Publication)*

This department is responsible for publishing all sort of literature of the *Jamā‘at*. The department is also responsible for publishing books of the Promised Messiah and Mahdi^{as} and the *Khulafā-i-Jamā‘at Ahmadiyya*.

16. *Nazārat-i-Amūr Khārjah (Directorate of External Affairs)*

This department is responsible for taking care of the legal problems (i.e. pleading of the law suits, etc.). The department is also responsible for establishing connections and increasing cooperation between Ahmādīs and various states and countries.

Besides the above stated *Nazārat*, there are also few *Nazāmāt* (Department) established. The in-charge of a *Nazāmāt* is called a *Nāzim*. However, in-charge of some of the Branches is called a Secretary. The *Nāzim* and the Secretary have the status of a *Nā'ib Nāzir* (Deputy in-charge). Some of the *Nazāmāt* are briefly mentioned here:

1. *Nazāmāt-i-Tashkhis Jā'idād (Department of Assessment of Property Value)*

This *Nazāmāt* is responsible for doing appraisal of the properties of a *Mūṣī*. Particularly, after death of a *Mūṣī*, if a problem arises concerning the will of the *Mūṣī*, this department is responsible to do full search and evaluation of the properties of the *Mūṣī*.

2. *Nazāmāt-i-Dā'irul Ifṭā' (Department Dealing with Interpretation of Religious Laws)*

This *Nazāmāt* is responsible for finding solutions of important and difficult present day problems with the help of *Sharī'ah*. Under this *Nazāmāt*, a *Majlis Ifṭā'*, consisting of various scholars of the *Jamā'at*, as its members, is established. The members of the *Majlis Ifṭā'* are appointed with the approval of the *Khalīfatul Masīḥ*. Whenever the

need arises, this *Majlis*, after considering the various issues and problems relating to the religious law, presents its report to *Khalīfatul Masīh*. Only when approved by the *Khalīfatul Masīh*, the recommendations become applicable to the concerned situation. About the general issues, the *Muftī Silsilah* (The Chief Jurist of the *Jamā‘at*) gives a legal opinion. If he feels necessary, before giving a legal opinion, the *Muftī Silsilah* can informally consult the scholars of the *Jamā‘at*.

3. *Nazāmāt -i-Jā'idād (Department of Properties)*

Şadr Anjuman Aḥmadiyya's construction projects are managed by this *Nazāmāt*. Construction of all the new buildings, roads and bridges, etc., essential for the *Jamā‘at* and repair of the old buildings is done under the supervision of this department. In-charge of the department is called *Nāzim Jā'idād* (In-charge, Properties) who is responsible for the expense accounts of the department. He is answerable to the *Nāzir A‘lā*. All the record about the construction and supervision of the buildings and all the maps are kept with this department.

4. *Shu‘bah Rishta Nāta (Matrimonial Department)*

This department guides and helps the Aḥmadi families in matrimonial affairs. It helps establish communication between the families looking for partners for their marriageable children. Record of the marriages is also kept by this department. In-charge of this department is called Secretary *Rishta Nāta* who is answerable to *Nāzir Işlahu Irshād Markaziyya* and works under his guidance.

5. *Majlis Kār Pardāz Bahishtī Maqbarah (Bahishtī Maqbarah Management Body)*

All the work related to "Wills", and *Bahishtī Maqbarah* is carried out by this department. This body is responsible to check the *Chanda* accounts of the *Mūsīs* and also keeps record concerning the graves. This body corresponds with the *Mūsīs* in connection with the *Wasīyyat* (Will) affairs. Secretary of this body is called, Secretary *Majlis Kār Pardāz*.

(Jamā'at Ahmadiyya Ka Ta'āraf (Urdū), Mubashshar Ahmad Khālīd, Department of Publications, Lajna Imā'illāh, Karachi, Pakistan.; Rabwah: Past and Present, Raja Nasrullah Khan, The Review of Religions, Special Centenary Number, March 23, 1989, pp 21-22.)

Tehrik-i-Jadīd Anjuman Ahmadiyya

Tehrik-i-Jadīd (The New Movement) was launched in 1934 by Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}, for the purpose of delivering the message of Islām and Ahmadiyyat in the countries outside the Indian subcontinent. *Tehrik-i-Jadīd Anjuman Ahmadiyya* was established to supervise the collection and use of funds under the *Tehrik-i-Jadīd*, to supervise the system of *Waqfīn-i-Zindaghi* (Life Devotees), and to supervise the system of sending missionaries to countries outside the Indian subcontinent. *Tehrik-i-Jadīd Anjuman Ahmadiyya*, Pakistan, a society which was registered in 1960 under Act XXI of 1860 of the laws of Pakistan controls and guides all the Ahmadiyya Missions outside Pakistan (except India and Bangladesh).

Like *Ṣadr Anjuman Ahmadiyya*, under *Anjuman Tehrik-i-Jadīd* several departments have been established. In-charge of each department is called, "*Vakīl*" who is responsible for the supervision of the activities of the department. The President of *Tehrik-i-Jadīd Anjuman Ahmadiyya* is called "*Ṣadr*". The *Ṣadr* is appointed by Ḥaḍrat Khalīfatul Masīḥ and holds office at his pleasure. He presides over the meetings of the Board of Directors.

Following are the various *Vakālat*s (Departments) of *Tehrik-i-Jadid*.

1. *Vakālat-i-‘Ulyā (Principal Department)*

Supervision of the various departments and their branches, and coordination between the activities of the departments is the responsibility of the *Vakālat-i-‘Ulyā*. The head of this *Vakālat* is called *Vakilul A‘lā* who works under the directions of the *Khalīfatul Masīh*. He is the chief executive of *Tehrik-i-Jadid* and is responsible for all matters concerning *Tehrik-i-Jadid Anjuman Ahmadiyya*. This *Vakālat* supervises all the departments of *Tehrik-i-Jadid*. *Vakilul A‘lā* is responsible for holding of elections of office-bearers of the *Jamā‘at* at local, and national level in accordance with the rules and regulations.

2. *Vakālat-i-Ta‘milu Tanfidh (Department of Compliance and Enforcement)*

This *Vakālat* (Department) is responsible for supervising implementation of plans and programs approved by *Ḥaḍrat Khalīfatul Masīh* and assigned to different departments of *Tehrik-i-Jadid*.

3. *Vakālat-i-Dīwān (Department of Revenue)*

This department is headed by *Vakilud Dīwān* who also act as Secretary of *Majlis Tehrik-i-Jadid*. To organize the meetings and to keep the record of the proceedings of the meetings of *Tehrik-i-Jadid* is the responsibility of this *Vakālat* (Department). Appointments, promotions and retirement affairs of the employees of the various

department of the *Tehrik-i-Jadid* are handled by this

Welcome to Ahmadiyyat, The True Islām

Vakālat. Preparation of the payrolls of the employees and payment of the salaries is also responsibility of this *Vakālat*. Thus, this *Vakālat* is responsible for implementing all the decisions concerning the personnel of *Tehrik-i-Jadid*. Furthermore, all the arrangements regarding admissions of students in *Jami'a Ahmadiyya* (Missionaries Training College) are made by this *Vakālat*.

4. *Vakālat-i-Tabshir (Department of Ahmadiyya Muslim Foreign Missions)*

The head of this *Vakālat* is known as *Vakilut Tabshir*. This *Vakālat* is responsible for all the affairs concerning *Tabligh* (Propagation of the message of Islām and Ahmadiyyat throughout the world). Religious education and spiritual training of the community members is also conducted and supervised by this department. This department also performs the task of religious and moral training (*Tarbiyyat*) of all *Jamā'ats*. Establishment and management of mosques, mission houses and community centers is the responsibility of this *Vakālat*. This *Vakālat* makes suitable arrangements for dissemination of *Khalīfatul Masīh's* Friday Sermons (*Khutbahs*) and directives to all members of the *Jamā'at*. All missionaries and *Mu'allims* of *Tehrik-i-Jadid* work under the supervision of *Vakālati Tabshir*. *Vakilut Tabshir* in consultation with the *Vakilul A'tā* submits proposals to *Ḥadrat Khalīfatul Masīh* for appointment of Central Missionaries and Missionaries' In-charge to various countries. Thus, all the affairs of the missionaries working in foreign countries are handled by this department. This department trains missionaries, gets visas and makes travel arrangements for the missionaries to the countries of their appointment. Furthermore, the department is responsible of taking care of the families of the missionaries.

5. *Vakālati Māl Awwal (Department of Financial Affairs I)*

The office of *Vakīlul Māl I* is called *Vakālati Māl I*. *Vakālati Māl I* keeps the *Jamā'ats* in Pakistan informed of the aims and objectives of *Tehrik-i-Jadīd*, and of the worldwide activities and achievements of *Tehrik-i-Jadīd*. To develop means of producing funds for running the affairs of *Tehrik-i-Jadīd* is the responsibility of this department. The department fixes targets for *Chanda* collection and makes arrangements to achieve these targets following the instructions of *Ḥaḍrat Khalīfatul Masīh*.

6. *Vakālat-i-Māl Thānī (Department of Financial Affairs II)*

The office of *Vakīlul Māl II* is called *Vakālati Māl II*. *Vakālati Māl II* makes the aims and objectives of *Tehrik-i-Jadīd* known to the *Jamā'ats* outside Pakistan and gives wide publicity to the *Tehrik-i-Jadīd* scheme and its demands as enunciated by *Ḥaḍrat Khalīfatul Masīh*. The department is responsible for making assessment of *Chandas*, due from members outside Pakistan, and arrange collection of these *Chandas*, whether obligatory or voluntary. This department prepares income and expense budget of *Tehrik-i-Jadīd* and presents the budget to *Ḥaḍrat Khalīfatul Masīh* for his approval. After approval by *Ḥaḍrat Khalīfatul Masīh*, the *Vakālat* issues the respective budgets to various departments in Pakistan, as well as to the concerned *Jamā'ats* outside Pakistan. There is a special cell for *Wasāya* in this *Vakālat*. This cell educates members outside Pakistan about the institution of *Waṣīyyat* and tries that new members continue to join this institution. The cell is headed by a *Nā'ib Vakīlul Māl*. Furthermore, the department keeps record of the payments of *Chanda*

Waṣīyyat by the *Mūṣṣis* living in countries other than

Welcome to Ahmadiyyat, The True Islām

Pakistan. The collection of *Chanda Waqf-i-Jadīd* and its pledges outside Pakistan is also the responsibility of this *Vakālat*.

7. *Vakālat-i-Māl Thālith (Department of Financial Affairs III)*

This *Vakālat* supervises the management and maintenance of all movable and immovable property of the *Jamā'at*, outside Pakistan as well as that of *Tehrik-i-Jadīd Anjuman Ahmadiyya* Pakistan. Responsibilities of this department also include to keep complete records of all the properties of *Tehrik-i-Jadīd*. Furthermore, purchasing, selling and expansion of the *Tehrik-i-Jadīd* properties, when necessary, is also carried out by this department. This *Vakālat* also works as *Muḥāsib* (Accountant General) to *Tehrik-i-Jadīd Anjuman Ahmadiyya* Pakistan.

8. *Vakālat-i-Ta'lim (Department of Education)*

Vakālat-i-Ta'lim attends to the educational affairs of the *Jamā'at* outside Pakistan. This *Vakālat* oversees general educational uplift of the *Ahmadiyya Jamā'at*. It manages all the educational institutions of the *Jamā'at* in all countries other than those in the African continent. *Jami'a Ahmadiyya* Rabwah and all Missionary Training institutions outside Pakistan will be supervised by this *Vakālat*. (At present the management of all the educational institutions of the *Jamā'at* in Africa, with the exception of Missionary Training Colleges, is being carried out by *Majlis Nuṣrat Jahān, Tehrik-i-Jadīd*, Rabwah.)

9. *Vakālat-i-Tasnīf (Department of Publication)*

Preparation and publication of literature written by Promised Messiah and Mahdī^{as} and scholars of the *Jamā'at*

and translation of the literature in various languages used in foreign countries is the responsibility of this *Vakālat*. When desired, the department provides scholarly material to *Jamā'at's* in foreign countries. This *Vakālat* is responsible for preparing fresh literature at the *Markaz* and in *Jamā'ats* abroad in order to meet new requirements. Furthermore, this *Vakālat* approves all the literature prepared in foreign missions prior to its publication. It monitors the contents of Ahmadiyya Periodicals published abroad to ensure that nothing contrary to the *Jamā'at's* teachings and doctrine is published therein. It keeps a record at the *Markaz* of all the publications of the *Jamā'at* printed anywhere in the world. It also maintains a record of all that is printed abroad against the *Jamā'at*.

This *Vakālat* is responsible for establishing book depots in missions abroad wherever possible. The department takes steps that members of the *Jamā'at* develop scholastic and writing skills through writing articles and essays. The department supervises translation and publication of the Holy Qur'ān in foreign languages.

10. *Vakālat-i-Waqf-i-Nau (Department of New Devotees)*

Keeping in view the five Friday sermons delivered by Ḥaḍrat Khalīfatul Masīḥ IV^{aba}, and his other directives, this *Vakālat* makes the aims and objects of *Wāqf-i-Nau* known to the *Jamā'at*. It maintains record of all *Wāqfīn-i-Nau*. The department is also responsible for taking care of religious training and other affairs of the *Wāqfīn-i-Nau* children.

11. *Vakālat-i-Ṣan'atu Tijārat (Department of Industry and Trade)*

Vakālat-i-Ṣan'atu Tijārat persuades members of the *Jamā'at*

Welcome to Ahmadiyyat, The True Islām

to involve themselves more and more into trade and industry. This department collects and provides information about industries and trade to the members of the *Jamā‘at*. The department also develops industrial and business connections between Aḥmadi Industrialists and Businessmen throughout the world. Thus all the industrial and business affairs of the *Jamā‘at*, except those of limited companies, are handled by this department.

12. *Vakālat-i-Zirā‘at (Department of Agriculture)*

Vakālat-i-Zirā‘at is responsible for the participation and progress of the *Jamā‘at* in the field of agriculture. This department is responsible for the supervision and development of the agriculture properties belonging to *Tehrik-i-Jadid Anjuman Ahmadiyya* and its branches. The department keeps income and expense record of the *Jamā‘at's* agriculture land in Sindh, Pakistan and makes plans to improve income from these lands.

(Rules and Regulations of Tehrik-i-Jadid Anjuman Ahmadiyya, Revised Edition 1998, Published by Tehrik-i-Jadid Anjuman Ahmadiyya Pakistan)

Waqf-i-Jadid

Waqf-i-Jadid Scheme was initiated by *Ḥaḍrat Muṣleḥ Ma‘ūd^{ra}* in 1957 who stated the following about the Scheme:

"... Now I would like to invite the *Jamā‘at* members to a new type of *Waqf* (Devotion). I related to you about this scheme briefly in my earlier sermon delivered on July 9, 1957. Although, this scheme has a vast scope, yet at this initial stage I have decided to utilize the services of 10 dedicated teachers or *Wāqifin*."

(Al-Faḍl, February 16, 1958)

Ḥaḍrat Khalīfatul Masīḥ II^{ra} has explained the Scheme as follows:

"This is the work of Almighty God, and it will certainly be done. Since Almighty God has put this scheme into my mind, I will do this duty even if I have to sell my house and my clothes. ... Almighty God will separate those people who will not support me and will send angels from Heaven for my help."

"If our *Jamā'at* wishes to prosper it will have to extend its preaching activity in every quarter. There is need to amplify considerably our efforts so that our voice may reach every house in every town."

(Al-Faḍl, January 11, 1958)

"The youth should dedicate their lives for serving the *Waqf-i-Jadīd* Scheme and should follow the example of the Prophet Ḥaḍrat Ismā'īl^{as}...

They should follow the footsteps of the Godly men like Ḥaḍrat Mo'īnuddīn Chishtīth, Ḥaḍrat Shahābuddīn Suharwardīth, Ḥaḍrat Ismā'īl Shahīdth, may Allāh have mercy on them. They should give spiritual habitation to the barren land. They should educate the Muslims, teach them the Holy Qur'ān and the *Ḥadīth* and produce their successors far and wide, and spread the light of Islām."

(Al-Faḍl, February 4, 1958)

Initial purpose of the Scheme was *Tablīgh* and *Tarbiyyat* in the rural population of Pakistan through dedicated and trained religious teachers and initial scope of the scheme was the subcontinent Indo-Pakistan. The first *Nāẓim Waqf-i-Jadīd* was Ḥaḍrat Mirzā Ṭāhir Aḥmad who later on became Khalīfatul Masīḥ IV^{aba}. Ḥaḍrat Khalīfatul Masīḥ IV^{aba}, in 1985, expanded the scope of the *Waqf-i-Jadīd* scheme and

made the scheme an 'International' scheme which involved world-wide *Chanda* (Monetary contributions) collections.

Ḥaḍrat Khalīfatul Masīḥ IV^{aba} stated the following about the scheme:

"Last year I expanded the horizon of *Waqf-i-Jadīd* and made it 'Global' in nature. By the grace of Allāh, this decision greatly benefited the *Jamā'at*. More so, it appears that there was a Divine inspiration which instilled within me this need to internationalize the *Waqf-i-Jadīd* scheme. This inspiration dictated to me that the time has come to 'Globalize' this scheme."

(Friday Sermon, Jan. 2, 1987)

The head of *Waqf-i-Jadīd* is called *Nāẓim Waqf-i-Jadīd* who is responsible for taking care of all the affairs of the *Waqf-i-Jadīd*. The administrative work has been divided into two Departments: *Nizāmat-i-Māl* and *Nizāmat-i-Irshād*. The in-charge of the two offices are called: *Nāẓim Māl* and *Nāẓim Islāḥu Irshād*, respectively.

Nizāmat-i-Māl (Finance Department)

The matters concerning collection and expenses of *Chanda Waqf-i-Jadīd* are conducted by this *Nizāmat*.

Nizāmat-i-Irshād (Department of Religious Training)

This administration is responsible for religious training of *Mu'allimīn* (instructors), sending the *Mu'allimīn* to the field, to supervise their work. Furthermore, the *Nizāmat* is responsible for printing of the necessary literature. There are several "*Mu'allimīn*" and "*Inspectors Māl*" working under this scheme.

Faḍl-i-'Umar Free Homeopathic Dispensary

Under the *Waqf-i-Jadīd* scheme, a Homeopathic dispensary is operational in Rabwah for the past several years, which provides free medicines to patients.

Khilafat Library

The study of the history of Ahmadiyyat clearly suggests that members of the Ahmadiyya *Jamā'at* always have shown great interest in scholarly research. Accordingly, there has been a strong tendency towards establishment of libraries both at the individual and the *Jamā'at* levels. Ḥaḍrat Khalīfatul Masīḥ II^{ra}, in 1952, at the occasion of *Majlis-i-Mushāwarat* instructed that from now on his libraries and the central library of the *Ṣadr Anjuman Ahmadiyya* should be joined together into one library. Accordingly, in 1952, a central library was started in three rooms in the Private Secretary's office. Later on it was felt that, in Rabwah, such a library should be established from which, besides the ordinary public of Rabwah, students could also benefit.

To this end, on January 18, 1970, Khalīfatul Masīḥ III^{ra} laid foundation, and on October 13, 1971 he inaugurated the *Khilafat Library* in Rabwah. All the expenses towards the construction of the library, purchase of the furniture and books were borne by *Fadl-i-'Umar Foundation*. There is a committee which supervises working of the Library. The administration of the Library works directly under the supervision of *Ṣadr Anjuman Ahmadiyya*. This library has more than 100,000 books and has ample space for readers, research scholars and administrative work. There is separate area for ladies in the library. At a time two books can be issued for 15 days to the members of the library. There is an area reserved for reading daily newspapers and 15 different daily newspapers are available to the readers. On the average, about 300

people visit this area to read the daily newspapers. There is another area in the library where almost 100 weekly and monthly magazines, in different languages, are kept for the readers. Furthermore, the Library has the following sections:

Text Books Section

Ḥaḍrat Khalīfatul Masīḥ IIIth started this section in 1981. In this section of the library, text books to M.A., M.Sc., Medical, and Engineering students, relevant to their courses are provided. This section contains 2441 books and 316 students are members of this section. Four books are issued to each student for 2 months at a time. In case the books are not required by other students, these can be reissued for another 2 months.

Children's Books Section

For Children, there is a separate children's books section in the Library. This section has 4911 books in Urdū and English and 526 children are members of this section. Under the directions of Ḥaḍrat Khalīfatul Masīḥ IV^{aba}, a video section has been added to the Children's book section.

Preservation Section

i. Photostat Copying

The Library has a modern Photostat copying machine. To date, the following have been preserved by making Photocopies:

Manuscripts and writings of the Promised Messiah and Mahdī^{as} (3 sets), Books of the Promised Messiah and Mahdī^{as}, First Edition (2 complete sets), Original *Ishtihārāt* written by the Promised Messiah and Mahdī^{as}, *Al-Ḥakam* (1897-1943, complete), *Al-Badr* (1903-1913, complete), Review of Religions, Urdū and English (up to 1947),

Al-Fadl (1913-1952), Thirteen Register *Rivāyāt* (2 complete sets).

ii. Lamination

Lamination work which involves preservation of old newspapers and magazines by covering them with plastic was started in the library in 1983. Since then the following have been preserved:

Books of the Promised Messiah and Mahdī^{as}, First Edition (Complete set), Original *Ishtihārāt* (Pamphlets) of the Promised Messiah and Mahdī^{as}, *Al-Hakam* (1897-1943, complete), *Al-Badr* (1903-1913, complete), Review of Religions, Urdū and English (Till 1947), *Tash-hīdhul adh-hān* (1906-1921), *Al-Fadl* (1913-1940)

iii. Bookbinding

Modern bookbinding facilities, including a machine to affix plastic covers on the books are, available in the Library. Recently, a Ring Binding machine has been purchased.

iv. Microfilm

All the old newspapers of the *Jamā‘at* are being preserved not only through Photostat and lamination but also through microfilm system.

Rare Writings and Handwritten Manuscripts

The Library has the following rare writings and books:

Welcome to Ahmadiyyat, The True Islām

1. Original manuscripts of some of the books of the Promised Messiah and Mahdī^{ra}, the first Register *Bai'at*, 1889, copy of the revelations written by the Promised Messiah and Mahdī^{ra} in his own handwriting, Register *Mutafarraḡ Yad dāshṭain* (Various memoirs) written by Promised Messiah and Mahdī^{ra} himself.
2. *Bukhārī Sharīf* and *Ta'tīrul an'ām* on which the Promised Messiah and Mahdī^{ra} has written his notes.
3. Letters of Ḥaḍrat Promised Messiah and Mahdī^{ra} written to Ḥaḍrat Maulvī 'Abdullāh Sanorī^{ra} (Total letters are 66 and the 1st one was written in 1884).
4. Copies of various articles, manuscripts of important books, and corrected manuscripts of *Khuṭbāt* (Friday sermons) written by Ḥaḍrat Muṣṭafā Ma'ūd^{ra}.
5. One hundred fifty three rare handwritten manuscripts, most of which were purchased by Ḥaḍrat Maulāna Nūruddīn, Khalīfatul Masīḥ I^{ra} with his own funds due to his personal interest.

Rare Pictures Section

In this section, rare pictures obtained from various sources, particularly, those of the companions of the Promised Messiah and Mahdī^{ra}, are saved. Other important *Jamā'at* pictures are also collected and saved in this section.

News About Jamā'at

News about *Jamā'at* published in various newspapers and magazines are collected and saved for the future historians. This work is being done for the past 100

years. Some of the newspaper cuttings saved by the Promised Messiah and Mahdī^{as} are now saved here. In this section, old newspapers are filed, bound and saved for reference use in the future. Old files of rare newspapers such as *Riāḍul Hind*, *Manṣūriyya Muḥammadi*, *Ishā'atul Sunnah*, *Ahl-i-Ḥadīth*, *Tarjamānul Qur'ān* are also available in the library.

(Jamā'at Ahmadiyya ka Ta'āraf, Urdū, 1996, pp 201-207)

Secondary Schools and Colleges

Ta'limul Islām High School

On July 25, 1912, Ḥaḍrat Khalīfatul Masīḥ I^{ra} laid the foundation stone of Ta'limul Islām High School in Qadian. The T.I. High School in Qadian had a good name in the Punjab for its building, playgrounds and for its high standard and efficiency in teaching. Even students from abroad were drawn to it and sought admission. On the partition of India there was an exodus of Ahmadiṣ from Qadian. The T. I. High School was first housed in Chiniot and shifted to Rabwah in April 1952, when its building was completed. Here also, it secured very soon a good name for its superior organization, its excellent academic results and its leading position in sports. Since then several hundred schools have been established by the *Jamā'at* in various countries of the world. At present, 35 Higher Secondary Schools, 44 Junior Secondary

Schools, 219 Primary Schools, and 58 Nursery Schools are being run by *Jamā'at Ahmadiyya* in different countries of the world such as The Gambia, Ghana, Liberia, Nigeria and Sierra Leone.

Ta'limul Islām College

In Qadian, Ta'limul Islām College had a very imposing building. It was sealed on August 14, 1947 on the partition of India.

Welcome to Ahmadiyyat, The True Islām

In Lahore, after constant endeavors, the building of D.A.V. College was allotted to it. T. I. College started its work in it and was very soon able to revive its traditions of imparting excellent education. The college was shifted to its new premises in Rabwah on November 7, 1954. It was formally inaugurated on December 6 of the same year under the enlightened guidance of its Principal, Ṣāhibzāda Mirzā Nāṣir Aḥmad who later on became *Khalīfatul Masīḥ III^{ra}*. It soon won distinction in education as well as in sports. Foreign students also obtained admission in it for higher education. It catered for education up to the standard of M.A. and M.Sc. Its laboratories were equipped with up-to-date instruments imported from abroad. The foundation of its hostel in Rabwah was laid on June 26, 1953.

Jāmi‘a Nuṣrat (Nuṣrat Women's College)

It is the goal of the Community that no Aḥmadī, male or female should be without education. For girls, in addition to a High School, a college (*Jāmi‘a Nuṣrat*) also has been established which was founded in 1951. Primary Schools for girls are functioning in every ward in Rabwah. The Community, in spite of its meager resources gives them many awards in the shape of cash and books and thus encourages the students to work hard to try to surpass each other in their academic performances.

Industrial School

There is an industrial school for girls where they are given training in different trades. This school was started in 1951.

Jāmi‘a Aḥmadiyya

Jāmi‘a Aḥmadiyya is that great religious training institution where the devotees are trained to serve as *Murabbīs* and Missionaries. Today, the students of the *Jāmi‘a Aḥmadiyya* are performing great service in the cause of Islām and Aḥmadiyyat in the fields of education, religious training and preaching all over the world. The background and the brief history of establishment of this great institution is as follows:

Death of two prominent scholars of the *Jamā‘at*, Ḥaḍrat Maulāna ‘Abdul Karīm Sialkotī^{ra} and Ḥaḍrat Ḥāfiẓ Burhānuddīn^{ra}, made the Promised Messiah and Mahdī^{as} realize that there should be a system whereby there are always scholars ready to bear the scholarly responsibilities of the *Jamā‘at* and to fill the vacuum created with the demise of older scholars. Accordingly, in 1905 at the occasion of the Annual Gathering, the Promised Messiah and Mahdī^{as} made a very touching speech and stated his plan about the necessity of an institution for producing religious scholars:

"The existing Ta‘līmūl Islām High School does not fulfil *Jamā‘at*'s specific requirement of producing religious scholars. Thus, there is need for establishing another institute where we could give religious education and prepare such scholars who have full knowledge about Islām and Aḥmadiyyat. Besides being knowledgeable about Islām and Aḥmadiyyat they must be excellent writers and speakers. They should be taught English and Sanskrit languages. They should be given education about other religions and be taught some science. The Promised Messiah and Mahdī^{as} further stated that the youth of the *Jamā‘at* should offer themselves

for the service of the religion so that after giving proper education they could be put to service. At this time, he also stated that at present there is a lot of need of correction and improvement in the *Jamā‘at* members' moral training. The Promised Messiah an

Welcome to Ahmadiyyat, The True Islām

Mahdi^{as} stated, although, keeping in mind the pledges of God Almighty he is fully hopeful and confident that God Almighty will take care of all the deficiencies. However, *Jamā'at's* present condition is like that of a child who has suckled his mother's milk just for few days and the mother has died."

(Akhhbār Al-Ḥakam, Jan., Feb., 1906)

After the passionate speech of the Promised Messiah and Mahdi^{as}, a separate religious educational class was started in the Ta'limul Islām High School in which besides Arabic and religious education, education about other religions was also given. The students were also taught English and Sanskrit, and some sciences. They were also given a lot of practice in writing and speaking.

After the demise of the Promised Messiah and Mahdi^{as} in 1908, the special religious education branch of the Ta'limul Islām High School was severed from the School and was continued by establishing a permanent religious educational school. On May 20, 1928 Ḥaḍrat Khalīfatul Masīḥ II^{ra} did opening of the *Jāmi'a Aḥmadiyya* in Qadian.

In the beginning, to meet the missionary needs of the movement it had two institutions in Qadian: *Madriṣṣah Aḥmadiyya* and *Jāmi'a Aḥmadiyya*, both catering for religious education. Parents imbued with a desire to educate their children in religion would send their children to Qadian. Here they would be prepared to appear in the *Honor in Arabic* examination of the University of Punjab. After qualifying they would receive two years further training and then serve the Community as full fledged misionaries.

On partition this institution was at first started in Lahore, then in Chiniot, afterwards in Aḥmadnagar. In 1949 *Jāmi'atul Mubashshirīn* was started in Rabwah and *Jāmi'a Aḥmadiyya* was incorporated in it. At present, the religious educational branch of the Ta'limul Islām High school, started at the time of the Promised Messiah and Mahdi^{as}, after passing through different stages, since

1957, has evolved into the current *Jāmi‘a Aḥmadiyya*. On March 29, 1960, Ḥaḍrat Maulvī Ghulām Rasūl Rājikī^{ra}, a prominent companion of the founder of the Aḥmadiyya Movement in Islām laid the foundation of a new building for the *Jāmi‘a Aḥmadiyya*. Later on under the illuminating guidance of its Principal, Syed Mīr Dā‘ūd Aḥmad, the institution made rapid progress.

At the *Jāmi‘a Aḥmadiyya*, extensive religious training is imparted in every aspect of religious matters such as: The Holy Qur’ān, *Ḥaḍīth*, *Fiqh*, basic sciences, conversation, History of Islām and Aḥmadiyyat, Comparative studies of the world religions, different languages, including English, Arabic, Urdū, and some other foreign languages. Besides religious education, the students are also given physical education and training in various sports such as Football, Volley Ball, and Athletics. Students from outside Rabwah stay in *Jāmi‘a’s* dormitories. *Jāmi‘a Aḥmadiyya* has no association with the Educational department of Pakistan. It is purely a national religious training institute whose objectives are to produce scholars and trainers of the religion. Hundreds of the graduates of *Jāmi‘a Aḥmadiyya* are working as missionaries and *Imāms* all over the world. *Jāmi‘a Aḥmadiyya* institutions also have been established in Ghana, Indonesia and some other countries to train and prepare local missionaries. Thus, by the grace of God, *Jāmi‘a Aḥmadiyya* institutions are busy day and night in the implementation of what God Almighty has stated in the Holy Qur’ān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ ط

*wal takumminkum ummatuñyyad ‘ūna ilal khairi wa
ya’murūna bilma’rūfi wa yanhauna ‘anil munkar*

Welcome to Ahmadiyyat, The True Islām

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. (3:105)

(Jamā'at Ahmadiyya ka Tā'āraf, Urdū, 1996, pp 222-224; Rabwah: Past and Present, The Review of Religions, 23rd March, 1989, pp 19-21)

Faḍl-i- 'Umar Hospital

The aim of the *Faḍl-i- 'Umar Hospital* is to serve humanity without making any distinction of color, race, religion or nationality and to provide to everyone in need of healthcare the best healthcare. Foundation stone of the *Faḍl-i- 'Umar Hospital* building was laid down by Ḥaḍrat Khalīfatul Masīḥ II^{ra} on February 20, 1956. *Ḥuḍūr* laid down the first three bricks; the first brick which was laid by *Ḥuḍūr* was brought from Qadian. As soon as the first brick was laid a goat was sacrificed as *Ṣadqa*. After laying down the foundation, *Ḥuḍūr* led silent prayer. The opening ceremony for the newly constructed Hospital took place on March 21, 1958. Ḥaḍrat Khalīfatul Masīḥ II^{ra} led a lengthy silent prayer for the success of the program. The dignitaries of the town and the Chief Medical Officer, Dr. Mirzā Munawar Aḥmad attended the opening ceremony. On the same day, in the evening, Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} laid down foundation of a mosque in the Hospital area by placing a brick brought from Qadian in the foundation. This mosque is known as the "*Yādgīrī Mosque*", as this is the place where on September 20, 1948, the first Prayer was led by *Ḥaḍrat Muṣṭafā Ma'ūd^{ra}*, at the time when there was not a single building constructed in Rabwah.

The Hospital has two Departments:

- | | | | |
|----|----------------|-----|--------------------|
| i. | Administration | ii. | Medical Care Units |
|----|----------------|-----|--------------------|

The Medical Care Units include following departments:

- | | | | |
|------|----------|-----|---------|
| i. | Medicine | ii. | Surgery |
| iii. | ENT | iv. | OBGY |

BEGUM ZUBAIDAH BĀNĪ WING: A beautiful three story building with 40,000 sq. ft. covered area has been built in the memory of Begum Zubaidah Bani by her son, Sharif Ahmad Bani. This is the first building in Rabwah, which has been built using the Frame Construction system, and has an elevator. The ground floor has a gynecology outdoor section. The upper ground floor has an emergency room, operation theater and four labor rooms. The third floor has patients' admission ward, which includes private rooms. The wing was officially opened on February 20, 2003.

The Hospital also has a Clinical Lab, a Pharmacy and an X-ray Department.

London, U.K.

In June, 1913, the first foreign mission was established in England. On September 23, 1924, Ḥaḍrat Khalīfatul Masīḥ II^{ra} attended the Wembley Conference in England, where his article "Aḥmadiyyat, the True Islām" was read out. The *Faḍl* Mosque, London was founded on October 19, 1924 by Ḥaḍrat Khalīfatul Masīḥ II^{ra} himself. Ḥaḍrat Khalīfatul Masīḥ IV^{aba} currently resides in London close to the *Faḍl* Mosque, from where he carries out his duties as *Khalīfatul Masīḥ*.

Muslim Television Ahmadiyya (MTA)

One sign out of the many signs and prophecies mentioned in the old religious books concerning the *Imām Mahdī* is related to the development of Satellite and Dish Antenna, and broadcasting of the programs of Ahmadiyya *Jamā'at* through these inventions. It is mentioned in the prophecies of the saints of the *Ummah* that a proclaimer of the *Imām Mahdī* will address from one place and he would be heard and seen all over the world.

Ḥaḍrat Shah Rafeeuddin^{mh} said that at the time of initiation

Welcome to Ahmadiyyat, The True Islām

from the Heaven this voice will come and it will be heard by the commoners and the elite of that place:

هَذَا خَلِيفَةُ اللَّهِ الْمَهْدِيِّ فَاسْمَعُوا لَهُ، وَ اطِيعُوا

hādhā khalīfatullā hilmahdī fasma‘ū lahū wa aṭī‘ū

This is *Mahdī*, vicegerent of God, so listen to what he says attentively and submit to him

(*Tarjima Qiyāmat Nāmah*, p 10)

Ḥaḍrat Imām Ja‘far Ṣādiqth said:

'In the age of *Imām Mahdī*, a believer in the East will be able to see his brother in the West and a believer in the West will be able to see his brother in the East.'

(*Najamussāqib*, Vol. 1, p 101)

These prophecies are clearly being fulfilled in our age. Since 1992, Friday Sermons and speeches of the fourth Caliph of the Promised Messiah and Mahdī^{as}, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{aba} are being broadcast from London throughout the world. Muslim Television Ahmadiyya (MTA) is the first worldwide Muslim Satellite Broadcasting Channel. It is being run by a volunteer staff. MTA is one of the many very powerful signs of the fulfillment of the Divine promise of God Almighty to the Promised Messiah and Mahdī^{as}:

"I shall cause thy message to reach the corners of the earth."

(*Tadhkirah: English translation*, Muḥammad Zafrulla Khān, 1976, p 184)

In 1994, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} established MTA as a Satellite Television Station to spread the Unity of God throughout the world with objectives to unite mankind and to educate and train the Ahmadi Muslims who are increasing in number every year.

Currently, MTA can be watched in all five continents with over 150 countries utilizing this Divine blessing of Almighty Allāh. MTA is broadcast in several languages and some of its programs are simultaneously telecast in 7 different languages.

At the direction of Ḥaḍrat Khalīfatul Masīḥ IV^{aba} the Canadian *Jamā'at* took the initiative, with mutual efforts of the USA *Jamā'at*, to provide access of MTA to North America. The Earth Station, located at the vicinity of the Baitur Raḥmān Mosque, Silver Spring, MD, provides the link through three satellites, to the North, Central and South American viewers. This signal is received directly in the homes of Americans and Canadians using a custom digital receiver system 24 hours a day.

LOCAL ANJUMANS

National Headquarters

In each country, where Aḥmadīs are present, under the supervision of *Ṣadr Anjuman Aḥmadiyya* at the local level, an *Anjuman* is established with its National Headquarters at a central place. In each country, there is an *Amīr* or President who takes care and supervises the various activities of the *Jamā'at* in the country. Furthermore, in each country, people are elected at National level to perform the duties of the various departments of the *Ṣadr Anjuman*. The in-charge of each department is called a 'Secretary'.

Elections/Appointment of the Office-bearers

The *Majlis-i-Shūra* (General Council) at its regular annual meeting, every third year, elects office-bearers by show of hands from among the members of the organization. Their names are submitted by the *Amīr* to the Khalīfatul Masīḥ who may approve

Welcome to Ahmadiyyat, The True Islām

the elected individuals to be a National office-bearer for the office for which each one was elected.

Each National Office-bearer serves for three years or until such time as his successor is appointed as stated above. They are members of the National *Majlis ‘Āmila* (National Executive):

National Majlis ‘Āmila (National Executive)

The Amīr, who is the Chairman of the Organization

The *Nā‘ib Amīr*

General Secretary

Secretary *Māl* (Finance)

Secretary *Tarbiyyat* (Moral Training)

Secretary *Tā‘līm* (Education)

Secretary *Tablīgh* (Preaching)

Secretary *Ishā‘at* (Publication)

Secretary *Amūr-i-‘Āma* (Social Services)

Secretary *Jā‘idād* (Properties)

Secretary Public Relations

Secretary *Samī wa Baṣrī* (Audio/Visual)

Secretary *Waṣāya* (Wills)

Secretary *Diyāfat* (Hospitality)

Secretary *Tehrik-i-Jadīd*

Secretary *Waqf-i-Jadīd*

Secretary *Waqfi Nau*

Secretary *Rishta Nāta* (Matrimonial Affairs) Appointed by the *Amīr*.

Ahmadiyya community exists in 175 countries of the world, and the local *Jamā‘at* in each country is organized in the same way. The Administrative Head of the *Jamā‘at* (In a country, region or a place) who is appointed by *Ḥaḍrat Khalīfatul Masīḥ* is called an *Amīr*. In the USA the *Jamā‘at's* National Headquarters are located at 15000 Good Hope Road, Silver Spring, MD 20905, from where all the affairs of the Organization are administered by the *Amīr*.

Amīr

A member of the Organization who is either elected by *Majlis-i-Shūra* and approved by *Khalīfatul Masīh* or appointed by the *Khalīfatul Masīh*. The *Amīr* is head of the *Jamā‘at* in a country and is responsible for administering the affairs of the Organization in the country. The *Amīr* heads the National ‘*Āmila* or Executive Body, which consists of National Secretaries of various departments.

As an administrative head, the *Amīr* exercises supreme authority in the *Jamā‘at* of his country subject to his obedience to the *Khalīfatul Masīh*, the Center and the limitations imposed upon his authority by the rules and regulations approved by the Center. The missionaries and other office bearers of the Organization work under his supervision. The *Amīr* seeks necessary guidance from the *Markaz*. The *Amīr* oversees spiritual, moral, missionary, intellectual, economic, cultural and physical activities of the members of his *Jamā‘at* and implements plans for the consolidation, development and welfare of the Community. All the secretaries and other members of the National *Majlis ‘Āmila* and office-bearers of subordinate *Jamā‘ats* work under his guidance and supervision and are responsible to him for the discharge of their duties.

Nā'ib Amīr

The *Nā'ib Amīr* (Assistant to the *Amīr*) is appointed by the *Amīr* with the approval of the *Khalīfatul Masīh*. The *Nā'ib Amīr* assists the *Amīr* in the discharge of his duties. He may convene a meeting of the *Majlis 'Āmila* in the absence of the *Amīr* and exercises all such powers of the *Amīr* as have been delegated to him by the *Amīr*.

Missionary In-charge

A missionary who is appointed by the *Khalīfatul Masīh* to be in-charge of and to exercise administrative control over all missionaries in a country. In some countries, the office is combined with that of *Amīr*.

Local Chapters or Muqāmi Jamā'ats

The *Amīr* may, with the approval of the *Khalīfatul Masīh*, establish a local branch of the Organization known as "*Muqāmi Jamā'at*", in any location, where at least three *Chanda-paying* members of the Organization reside. Each *Muqāmi Jamā'at* has the following elected office-bearers as members of the *Local Majlis 'Āmila*: President, General Secretary and secretaries for various other departments.

Each member of the Organization residing within the jurisdiction of a *Muqāmi Jamā'at* becomes a member of the local *Jamā'at*. Each such member, who is an adult and not in arrears of *Chanda* for more than six months, is entitled to vote and be elected as an office-bearer.

The National Executive (*Majlisi 'Āmila*) directs the activities of the *Jamā'at* through local (*Muqāmi*) secretaries throughout the country.

AUXILIARIES OF THE JAMĀ‘AT

Ḥadrat Khalīfatul Masīḥ II^{ra} from the point of view of moral training of the *Jamā‘at* members divided the ladies, men and children of the *Jamā‘at* into various auxiliaries. These organization are strictly religious organizations and are not involved in politics in any way. These organizations are basically responsible for educational and moral training of their members and to try to stimulate the religious, spiritual and mental capacities of their members. It is compulsory for each member of the *Jamā‘at* to become a member of the auxiliary to which one belongs based on the age and gender of the person. The following is a brief description of the various auxiliaries of the *Jamā‘at*:

During his Friday Sermon on November 3, 1989 in the *Faḍl* Mosque, London, *Ḥadrat Khalīfatul Masīḥ IV^{aba}* had announced the following:

"In future he will himself supervise all the Auxiliary Organizations viz. *Majlis Anṣārullāh*, *Majlis Khuddāmul Aḥmadiyya* and *Lajna Imā‘illāh*, all over the world. All these organizations will be responsible to *Khalīfatul Masīḥ* and will invariably obtain instructions directly from him. The sphere of Central Auxiliary Organizations at Rabwah shall henceforth be restricted to Pakistan only. At the National level the Heads of these Organizations shall in the future be designated as *Ṣadr* (President)."

(*Constitution of Majlis Anṣārullāh*, Hameedullah, *Vakīlul A‘lā*, 1992)

Until this announcement, the auxiliary organizations viz. *Majālis Anṣārullāh*, *Majlis Khuddāmul Aḥmadiyya* and *Lajna Imā‘illāh*, throughout the world, worked under the sphere of the Central Auxiliary Organizations whose Head-offices were in Rabwah, Pakistan. The heads of these central organizations were called *Ṣadr* (President)."

LAJNA IMĀ'ILLĀH AND NĀṢIRĀTUL AḤMADIYYA

LAJNA IMĀ'ILLĀH

This is a spiritual organization of the lady members of the *Jamā'at*. This organization was established on December 25, 1922. Every woman of the age 15 and above is member of the *Lajna Imā'illāh*, while the girls younger than the age 15 years are the member of the organization called *Nāṣirātul Aḥmadiyya*. *Nāṣirātul Aḥmadiyya* is a branch of *Lajna Imā'illāh Aḥmadiyya*. Wherever there are three or more Aḥmadī ladies they are required to start a branch of *Lajna Imā'illāh*. *Lajna Imā'illāh* makes programs for educational and moral training of its members. They also do social work and preaching to non-Aḥmadīs. They have their own offices and office-holders on the pattern of *Jamā'at's* offices. *Lajna Imā'illāh* also has a *Chanda* payment system and funds collected are used to carry out various activities of the organization.

Ḥaḍrat Khalīfatul Masīḥ II^{ra} defined the primary objectives of *Lajna Imā'illāh* as:

1. To educate Aḥmadī women and reinforce the necessity of living their lives according to Islāmic teachings.
2. To prepare them to serve their fellow beings lovingly and to preach Islām in the best manner possible.
3. To encourage them to instruct, guide and train their children in the precept and practices of Islām.
4. To promote in Aḥmadī women such a spirit of sacrifice as to keep them ever ready for offering their lives, properties and their children in the cause of Islām and for the preservation of the Aḥmadiyya *Khilāfat*.

The progress made by Aḥmadī women during the leadership of Ḥaḍrat Khalīfatul Masīḥ II^{ra} is very dramatic, which started with the establishment of the *Lajna Imā'illāh* organization. Educational institutions for women were established. Arrangement were made for higher education of Aḥmadī women, particularly, through the establishment of *Jāmi'a Nuṣrat* (Women's College) where beside the worldly education religious education is also given. This has encouraged women to get higher education. Furthermore, through these educational institutions it has been made sure that even the poor girls can get higher education, or at least the basic education. Through *Lajna Imā'illāh*, women have been given training in handicrafts, encouraged to become speakers and to participate in debates. Furthermore, they have been encouraged to have women's only games and to take part in these games. Women's magazines have been published through which the women are developing the art of writing. Women hold their own monthly, yearly meetings and various other *Jamā'at* functions, which has encouraged women to become excellent organizers of meetings and speakers. *Lajna Imā'illāh*, Pakistan, publishes a monthly magazine called "*Miṣbāḥ*" for Aḥmadī women.

Once, during the last days of the *Khilāfat* of Ḥaḍrat Faḍli 'Umar^{ra}, the founder of the *Lajna Imā'illāh* organization, a survey of Rabwah's population was done. The results of the survey was astonishing in the sense that although there were certain percentage of men who were illiterate, 100% of the women were literate. Furthermore, several women had passed the "*Maulvī Fāḍil*" examinations and one of the women had stood first in the exam in all of the Punjab province. Women not only made incredible progress in education through the *Lajna Imā'illāh* organization, they also developed a great sense of monetary sacrifice. Several mosques in various countries of the world have been built through monetary contributions of the members of *Lajna Imā'illāh*. There are innumerable examples that Aḥmadī women gave all of their jewelry towards Mosque Funds whenever an appeal for donations of funds was made by *Khalīfatul Masīḥ*.

- *Lajna Imā'illāh* is a spiritual organization of Aḥmadī women. Every Aḥmadī lady who is more than 15 years old

is required to become a member of the organization.

- *Lajna Imā'illāh* organization can be established in a *Jamā'at* having at least three Ahmadi women.
- Where there are less than three women, *Lajna* can not be established. However, the ladies can become member of *Lajna Imā'illāh* through registration with the central organization.
- The in-charge of *Lajna* wherever the *Lajna Imā'illāh* chapter is established is called *Ṣadr Lajna* (President, *Lajna*) and a member of the *Ṣadr's 'Āmila* (Executive Body) is called a Secretary.
- At the National level, the in-charge of the organization is called *Ṣadr Lajna Markaziyya* (National *Lajna* President) and her *Majlis 'Āmila* includes the following:

i.	Nā'ib Ṣadr	x.	Secretary Ishā'at
ii.	General Secretary	xi.	Secretary Islāḥu Irshād
iii.	Nā'ib Gen. Secretary	xii.	Secretary Tajnīd (Census)
iv.	Secretary Ta'līm	xiii.	Secretary Dīāfat
v.	Secretary Tarbiyyat	xiv.	Secretary Tehrīk-i-Jadīd
vi.	Secretary Khidmat-i-Khalq	xv.	Secretary Waqf-i-Jadīd
vii.	Secretary Māl	xvi.	Secretary Siḥat-i-Jismānī
viii.	Secretary Nāsirāt	xvii.	Nāzim Jalsa Sālāna
ix.	Secretary Dastkāri	xviii.	Honorary Members
- The local President is elected through elections. The President appoints the various members of her *Majlis 'Āmila*, which are approved by the National *Lajna* President.
- The National President of *Lajna* is elected through voting and the election is approved by *Khalīfatul Masīḥ*.
- National *Ṣadr Lajna* is elected for a two year term. National

Ṣadr Lajna can not be elected for more than three consecutive terms unless a special permission is granted by *Khalīfatul Masīḥ*.

- National *Ṣadr Lajna* is responsible for submitting, regularly, *Lajna* activities report to *Khalīfatul Masīḥ*.

LAJNA IMĀ'ILLĀH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ilā ha illallā hu waḥdahū lā sharīkalahū wa ash
hadu anna muḥammadan ‘abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya *Khilāfat*.

NĀṢIRĀTUL AḤMADIYYA

In 1928 an organization was started for the training of small girls which was later on named by Ḥaḍrat Khalīfatul Masīḥ II^{ra} (*Ḥaḍrat Faḍli ‘Umar^{ra}*) as *Nāṣirātul Aḥmadiyya*.

- *Nāṣirātul Aḥmadiyya* is a *Lajna's* subsidiary organization.

Seven to fifteen years old girls are members of this organization.

- The *Nāṣirātul Aḥmadiyya*, under the supervision of *Lajna Imā'illāh*, conduct their own religious and intellectual affairs, and also organize their own *Ijtimā'āt*. There are three standards:

Standard I: Fourteen and fifteen years old girls.

Standard II: Eleven to thirteen years old girls.

Standard III: Seven to ten years old girls.

- The person in-charge of the *Nāṣirātul Aḥmadiyya* is called Secretary *Nāṣirātul Aḥmadiyya* and she is a member of the executive of the *Lajna Imā'illāh*.
- *Nāṣirāt* have their own religious training programs, which are conducted and supervised by the Secretary *Nāṣirātul Aḥmadiyya*. The secretary sends report of her activities to the President, *Lajna Imā'illāh*.
- *Nāṣirāt*, like *Lajna*, also pay a fixed amount as *Chanda Nāṣirāt*.

NĀṢIRĀTUL AḤMADIYYA PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ilā ha illallā hu waḥdahū lā sharīkalahū wa ash
hadu anna muḥammadan ‘abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is

One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

I solemnly promise that I shall always keep myself ready to serve Islām, my nation and my country and shall always adhere to truth.

MAJLIS KHUDDĀMUL AḤMADIYYA

This is a spiritual organization for the youth of the *Jamā'at*. This organization was established on January 31, 1938 and was named *Majlis Khuddāmul Aḥmadiyya* by Ḥaḍrat Khalīfatul Masīh II^{ra} on February 4, 1938. Every Aḥmadī between the ages of 15 and 40 years must become a member of the *Majlis Khuddāmul Aḥmadiyya*. A member of this organization is called a "*Khādim*". The Motto of *Majlis Khuddāmul Aḥmadiyya* is:

"Reformation (Moral training) of the nations cannot be done without the training of their youth."

Like the other auxiliary organizations, in *Majlis Khuddāmul Aḥmadiyya* also there are various offices and office-bearers for the educational, moral, and mental training, of the youth and also to inculcate in them love of social work.

Ṣadr Khuddāmul Aḥmadiyya is elected by voting by the members of the *Majlis-i-Shūra*, *Majlis Khuddāmul Aḥmadiyya*. After voting at the *Majlis-i-Shūra*, *Majlis Khuddāmul Aḥmadiyya*, the results of the voting are sent to *Khalīfatul Masīh* for approval. The *Ṣadr Khuddāmul Aḥmadiyya* prepares his *Majlis 'Āmila* and gets approval of the *Majlis 'Āmila* from the *Khalīfatul Masīh*.

The term of service for the *Ṣadr* and the *Majlis 'Āmila* is two years. The *Ṣadr* can not be elected for more than three consecutive terms, unless *Khalīfatul Masīh* grants special permission for the fourth term.

Each Majlis *Khuddāmul Aḥmadiyya* makes a *Majlis ‘Āmila* by appointing suitable *Khuddām* as the following:

- | | | | |
|------|------------------------|-------|--------------------------|
| i. | Nā’ib Qā’id | viii. | Secretary Tehrik-i-Jadīd |
| ii. | Secretary ‘Umūmī | ix. | Secretary Waqāri ‘Amal |
| iii. | Secretary Tajnīd | x. | Secretary Şehatī Jismānī |
| iv. | Secretary Tarbiyyat | xi. | Secretary Khidmat Khalq |
| v. | Secretary Ta’līm | xii. | Secretary San‘at Tijārat |
| vi. | Secretary Māl | xiii. | Secretary Ishā‘at |
| vii. | Secretary Waqf-i-Jadīd | | |

Khuddām pay *Chanda* to their organization according to fixed rates. The financial year is from November 1 to October 31st of the next year.

Majlis *Khuddāmul Aḥmadiyya*, Pakistan, publishes a monthly magazine called "*Khālīd*" for *the Khuddām*.

KHUDDĀMUL AḤMADIYYA PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ilā ha illallā hu waḥdahū lā sharīkalahū wa ash
hadu anna muḥammadan ‘abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honor for the sake of my Faith, Country and Nation.

Likewise, I shall be ready to offer any sacrifice for guarding the Institution of *Khilāfat-i-Aḥmadiyya*. Moreover, I shall deem it essential to abide by any "*Ma'rūf*" decision made by *Khalīfatul Masīh. Inshā' Allāh*.

ATFĀLUL AḤMADIYYA

A separate organization of the children between the ages of 7 and 15 years is established which is supervised by *Majlis Khuddāmul Aḥmadiyya*. However, they have their own '*modus operandi*'. A member of this children's organization is called a "*Tifl*".

When there are more than two children in a *Jamā'at*, it is required that a *Majlis ATFālul Aḥmadiyya* be established.

Each *Majlis* should have a *Nāẓim ATFāl*. Moreover, a knowledgeable *Khuddām* or a *Nāṣir* acts as in-charge of *ATFāl* and is called, '*Murabbī ATFāl*'. *Murabbī ATFāl* sees to it that *ATFālul Aḥmadiyya* carries out their programs according to the '*modus operandi*'. Each *Majlis ATFālul Aḥmadiyya* makes a *Majlis 'Amila* by appointing suitable *ATFāl* as the following:

- | | |
|----------------------------|--------------------------------|
| i. Secretary 'Umūmī | vii. Secretary Waqāri 'Amal |
| ii. Secretary Tajnīd | viii. Secretary Şehati Jismānī |
| iii. Secretary Tarbiyyat | ix. Secretary Khidmat Khalq |
| iv. Secretary Ta'lim | x. Secretary San'at Tijārat |
| v. Secretary Māl | xi. Secretary Ishā'at |
| vi. Secretary Waqf-i-Jadīd | |

ATFāl pay *Chanda* to their organization according to fixed rates. Like *Khuddāmul Aḥmadiyya*, the financial year is from November 1 to October 31st of the next year.

Majlis Khuddāmul Aḥmadiyya, Pakistan, publishes a monthly magazine called "*Tash-hīdhul adh-hān*" for the *ATFāl*.

ATFĀLUL AḤMADIYYA PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ilā ha illallā hu waḥdahū lā sharīkalahū wa
ash-hadu anna muḥammadan ‘abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

I solemnly pledge that I shall always be ready to serve Islām, Ahmadiyyat the Nation and the Country. I shall always speak the truth. I shall not abuse anybody. And I shall strive to obey all the commandments of Khalīfatul Masīḥ. *Inshā’ Allāh.*

MAJLIS ANṢĀRULLĀH

This is an organization of the elders of the *Jamā‘at*. Aḥmadīs 40 years and over in age are the members of this organization. *Ḥaḍrat Muṣṭafā Ma‘ūd^{ra}*, laid foundation of this organization on July 26, 1940. The members of this organization are called *Anṣār*. *Majlis Anṣārullāh* also has its *Chanda* system. Every Aḥmadī above the age of 40 years is required to become a member of *Majlis Anṣārullāh*. A member of *Majlis Anṣārullāh* is called a '*Nāṣir*'. Every *Nāṣir* pays 1% of his monthly income as *Chanda Anṣār* for the whole year. They also pay *Chanda Ijtimā‘* (1.5% of the monthly income once a year) and *Chanda Publication* (\$10/year). *Anṣārullāh's* financial year is from January 1st to December 31st of a year.

Majlis Anṣārullāh, USA, publishes a quarterly magazine called "*Al-Nah*" and *Majlis Anṣārullāh*, Pakistan, publishes a monthly magazine called "*Anṣārullāh*" for the *Anṣār*.

Anṣār are divided into two categories based on the age:

- i. *Ṣaf-i-Awwal*: *Anṣār* above the age of 55 years belong to this category.
- ii. *Ṣaf-i-Doem*: *Anṣār* between the ages 40 and 55 years belong to this category.

Ṣadr Anṣārullāh and *Nā'ib Ṣadr Ṣafī Doem* are elected by voting by the members of the *Majlis-i-Shūra*, *Majlis Anṣārullāh*. Before that all the local *Majālis* are asked to nominate *Anṣār* for the posts of *Ṣadr* and *Nā'ib Ṣadr Ṣafī Doem*, *Majlis Anṣārullāh* by holding a meeting of the *Anṣār* in their *Majlis*. These nominations are considered by National *Majlis 'Āmila*, *Majlis Anṣārullāh*. The names recommended by the National *Majlis 'Āmila* are sent to *Khalīfatul Masīḥ* through *Amīr* for his approval before being presented to *Majlis-i-Shūra*, *Majlis Anṣārullāh* for voting. After voting at the *Majlis-i-Shūra*, *Majlis Anṣārullāh*, the results of the voting are sent to *Khalīfatul Masīḥ* for the approval of the *Ṣadr* and *Nā'ib Ṣadr Ṣafī Doem*, *Majlis Anṣārullāh*.

The *Ṣadr Anṣārullāh* prepares his *Majlis 'Āmila* and gets approval of the *Majlis 'Āmila* from the *Khalīfatul Masīḥ*.

The term of service for the *Ṣadr*, *Nā'ib Ṣadr Ṣafī Doem* and the *Majlis 'Āmila* is two years. The *Ṣadr* and the *Nā'ib Ṣadr Ṣafī Doem* can not be elected for more than three consecutive terms, unless *Khalīfatul Masīḥ* grants special permission for the fourth term.

- *Nā'ib Ṣadr Ṣafī Doem* can not be more than 47 years old.
- At the local level the in-charge of the *Majlis* is called a *Za'im*.

A member of the National *Majlis ‘Āmila*, *Majlis Anṣārullāh* is called a *Qā’id*, while, a member of the local *Majlis ‘Āmila* is called a *Muntazim*.

The *Majlis ‘Āmila*, *Majlis Anṣārullāh* consists of the following office-bearers:

i.	Ṣadr	ix.	Qā’id Māl
ii.	Nā’ib Ṣadr Awwal	x.	Qā’id Tajnīd
iii.	Nā’ib Ṣadr Ṣaf-i-Doem	xi.	Qā’id Waqf-i-Jadīd
iv.	Qā’id ‘Umūmī	xii.	Qā’id Tehrik-i-Jadīd
v.	Qā’id Ta’līm	xiii.	Qā’id Ishā‘at
vi.	Qā’id Tarbiyyat	xiv.	Qā’id Dhihānat wa Ṣiḥati Jismānī
vii.	Qā’id Īthār	xv.	Auditor
viii.	Qā’id Tablīgh	xv.	Arākīn Khuṣūṣī
(Members nominated by the Ṣadr).			

ANṢĀRULLĀH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash hadu allā ilā ha illallā hu wahdahū lā sharīkalahū wa ash
hadu anna muḥammadan ‘abduhū wa rasūluh*

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islām and I shall stand guard in defense of institution of *Khilāfat*. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to *Khilāfat*. *Inshā Allāh*.

INSTITUTIONS AND VARIOUS SCHEMES OF THE JAMĀ‘AT

DĀRUL QAḌĀ

In order to resolve the internal disputes of the members of the Ahmadiyya community, Ḥaḍrat Khalīfatul Masīḥ II^{ra}, in 1925, established a *Qaḍā* (The Islamic Judicial System) Section under the *Ṣadr Anjuman Ahmadiyya*. In *Dārul Qaḍā*, Ḥaḍrat Khalīfatul Masīḥ II^{ra} appointed knowledgeable and righteous persons as *Qāḍīs* (Judges). He also established a board within the *Dārul Qaḍā* to which the decisions of the judges could be appealed. Furthermore, the last appeal can be made to the *Khalīfatul Masīḥ*. The main advantage of this system is that *Jamā‘at* members can solve their disputes internally (Within the *Jamā‘at* system) and do not have to waste a lot of time and money by going through the Government's legal system. The two characteristics of *Jamā‘at*'s judicial system are:

- i. All disputes are resolved according to the *Sharī‘ah* of Islām.
- ii. There is no fee charged to the disputing parties. All the expenses are borne by the *Jamā‘at*.

The *Qaḍā* deals with only civil disputes of such matters of a disciplinary nature as are not required by the laws of the Country to be dealt with by the ordinary courts. No member of the Community may

commence or prosecute a proceeding of a civil nature against another member, save in the *Qaḍā*. If for some reason it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the Community. One special feature of the Judicial system established in the Community is that while the Judges occupy themselves with the decision of cases, machinery for execution of decrees is not attached to the *Qaḍā* but is a part of the department of *Nāẓir ‘Umūri Āma*. The whole system, of course, works on a voluntary basis, and the only ultimate sanction behind its successful and efficient working is the moral and spiritual value that every member attaches to its membership of the Community. Apart from the moral and spiritual gain, the actual working of the department saves the Community the heavy expenses of litigation, which are a sad feature of the administration of justice in the ordinary courts. No court fees are levied by the *Qaḍā*. The rules of procedure and evidence followed are simple and free from many of the technicalities that often operate to defeat justice under more formal systems.

(Ahmadiyyat Today, Aḡāul Mujaḥb Rāshed, Review of Religions, Vol. LXXX, No. 2, February 1985, pp 20-21)

FADL-I-‘UMAR FOUNDATION

In 1965, Khalīfatul Masīḥ IIIth established the *Faḍl-i-‘Umar Foundation* in the memory of Ḥaḍrat Khalīfatul Masīḥ II^{ra}, who was named *Faḍl-i-‘Umar* in one of the revelation of the Promised Messiah and Mahdī^{as}. Establishment of the foundation was proposed by Ḥaḍrat Zāfrulla Khan^{ra} Sahib. The purpose of this Foundation was to carry on all the works in which Ḥaḍrat Khalīfatul Masīḥ II^{ra} had taken particular interest. An appeal was made to the community to raise 2.5 million Rupees as the capital of the Foundation. The community participated in this venture overwhelmingly, and the actual contributions far exceeded the initial target, which was then raised to 5.2 million rupees.

The main objectives of the foundation are:

- To assist in research work.
- To assist in new missionary ventures.
- To assist in new educational effort.
- To assist in economic welfare.

The major goal of the Foundation is to compile and publish Friday Sermons and speeches of *Ḥaḍrat Faḍl-i-‘Umar^{ra}*, *Khalīfatul Masīḥ II*. To run the Foundation, there is a Board of Directors whose members are appointed by *Khalīfatul Masīḥ*. The official work of the Foundation is carried out by the Secretary, *Faḍl-i-‘Umar Foundation*.

The Foundation has published the following 33 books by 2002:

- | | |
|---|---|
| 1. <i>Khutbāt-i-Maḥmūd^{ra}</i> | Thirteen volumes have been published. |
| 2. <i>Sawānih Faḍl-i-‘Umar^{ra}</i> | Life History of Faḍl-i-‘Umar ^{ra} : Four volumes have been published and compilation of the fifth volume is near completion. |
| 3. <i>Ro’yā wa Kashūf Faḍl-i-‘Umar^{ra}</i> | Visions and revelations of Faḍl-i-‘Umar ^{ra} from 1895 to 1960. |
| 4. <i>Ṣīratun-Nabī^{sa}</i> | Character of the Holy Prophet ^{sa} . |
| 5. <i>Faḍa’ilul Qur’ān</i> | A collection of speeches of Faḍl-i-‘Umar ^{ra} about the excellences of the Holy Qur’ān. |
| 6. <i>Anwārul ‘ulūm</i> | A set of twenty books of Faḍl-i-‘Umar ^{ra} : Twelve volumes to-date have been published. |

The Foundation also encourages scholars of the *Jamā‘at* to write research articles on various religious topics and compete for the following five monetary awards given by the Foundation.

- Ist Prize:** Basic Islāmīc beliefs such as, God Almighty; Attributes of God; Necessity of Prophethood; The standards for the recognition of a Prophet; Prayer; Divine decree; Miracles; Life after death; Heaven and Hell, Necessity of *Sharī‘ah*, etc.

- 2nd Prize:** Islāmic worships or any aspect of Islāmic Morals.
- 3rd Prize:** History of the religions, History of the earlier Prophets, History of Islām, History of the spread of Islām in any country. History of Aḥmadiyyat, History and character of a Companion of the Holy Prophet^{sa} or a prominent Muslim, etc.
- 4th Prize:** Islāmic economics such as Banking and interest, Insurance system, Labor and related sources, the system of trade companies, Industry, International trade. These articles should compare the prevalent systems with the systems run by applying Islāmic principles. Contributions of Muslim scholars' research and developmental work towards the progress of any worldly knowledge.
- 5th Prize:** Any scholarly subject outside the subjects belonging to the above four categories.

The articles can be written in Urdū, other languages of Pakistan and other foreign languages. The Foundation has received more than 120 articles and has given 33 prizes, which include three articles from America and Germany.

Besides the prizes towards academic work, the *Faḍl-i-‘Umar Foundation* funds are used for construction of buildings, which are required by *Jamā‘at* for public use. The buildings constructed by these funds are as follows:

Sarā-ai Faḍl-i-‘Umar (Faḍl-i-‘Umar Guest House)

This beautiful building, located in the south corner of the compounds of *Tehrīk-i-Jadīd* in Rabwah, is a unique Guest House. Foundation of this Guest House was laid down on February 20,

1974, that is on *Musleh Ma'ūd Day*. Foundation spent 1.1 million rupees towards construction of the building, which is mainly used as a Guest House for foreign delegates. The building is furnished with the best quality furniture and has all the modern facilities .

Khilāfat Library Building

All the funds needed for the construction of the *Khilāfat Library* building and purchase of the Library furniture and other modern amenities were provided by the Foundation. Later on the Foundation spent another 800,000 Rupees towards construction of an extension block of the Library which doubled the capacity of the Library.

DĀRUL DĪĀFAT (LANGAR KHĀNA; FREE PUBLIC KITCHEN)

While describing the five branches for the propagation of Islām in his book, *Fateh Islām*, the founder of the Ahmadiyya Muslim *Jamā'at* writes about the third branch as follows:

"The third branch of this movement is those people who travel and visit in search of truth and other different reasons, and those who after getting the news of this Heavenly movement come to meet me. This branch is also continuously developing. Although on some days less, but on the other days a large number of people start coming. For example, during the past seven years, slightly more than 60,000 guests may have come. How many of these active people may have spiritually benefited from the speeches, and how many of them may have found solution for difficulties and may have overcome their weaknesses; only God knows."

(Rūhānī Khazā'in Vol. 3, Fateh Islām, p 11-15)

Thus, the great object for which "*Langar Khāna Masīh Ma'ūd*⁸⁵ was

established was that there is a proper boarding and lodging arrangement for those who travel in search of truth and the others who visit the center due to some other reasons, and they do not feel uncomfortable in any way. The Promised Messiah and Mahdi^{as} had a great love for hospitality. Accordingly, he laid down the foundation of the *Langar Khāna Masīh Ma‘ūd^{as}*. At present, in the *Langar Khāna* in Rabwah, 500 guests can be accommodated under normal circumstances and more than 3,000 under extraordinary circumstances. Daily around 1,500 guests eat food, and at the same time free food is provided to a large number of poor people. At the occasion of various *Jamā‘at* functions, boarding and lodging arrangements of the guests are carried out under the supervision of *Dārul Dīāfat* administration. Besides hospitality, various other departments are associated with the *Dārul Dīāfat*. These include the following:

Baitul Karāmah

Baitul Karāmah is an institution where such old and weak people who can not take care of themselves, and there is no one to take care of them are provided permanent residence. *Baitul Karāmah* is a part of *Dārul Dīāfat*.

Kafālat-i-Yatāma

Another section being run by the department of *Dārul Dīāfat* is *Kafālat-i-Yatāma*. There is a committee which runs the *Kafālat-i-Yatāma* scheme, and its secretary is the *Afsar* (In-charge) *Dārul Dīāfat*. Through the *Afsar Dārul Dīāfat* decisions of the committee are implemented. At present, 1,500 orphans belonging to 650 families and 650 widows are being provided stipends permanently. The organization also financially helps orphan girls towards their marriage expenses.

NUṢRAT JAHĀN SCHEME

In 1967, Ḥaḍrat Khalīfatul Masīḥ IIIth visited several European countries and in Copenhagen, Denmark announced the scheme of "*Nuṣrat Jahān Reserve Fund*". The funds collected under the scheme were to be used in establishing medical centers and educational institutions in Africa. After touring the West African countries in 1970, Ḥaḍrat Khalīfatul Masīḥ IIIth announced in Gambia a scheme to expand the activities of the Movement in West Africa through the establishment of a number of schools and hospitals.

On May 24, 1970, Ḥaḍrat Khalīfatul Masīḥ IIIth at the *Faḍl* Mosque, London, UK, announced the *Nuṣrat Jahān Scheme* in these words:

"In Gambia God Almighty forcefully inspired me that this is the time when I should spend at least 100,000 Pounds in the West African countries. If I do so, God Almighty will bless the scheme and will produce excellent results."

(*Al-Faḍl*, July 15, 1970, p 7)

The new scheme was named *Nuṣrat Jahān Scheme* and Ḥaḍrat Khalīfatul Masīḥ IIIth appealed to the Community to raise 100,000 pound sterling over the next three years. Furthermore, he appealed to the Ahmadi teachers and doctors to volunteer themselves for service in these African countries. The response of the community in making financial donations as well as volunteering their services was overwhelming. By the grace of God the members donated 200,000 pounds towards the scheme. Very

soon, schools and hospitals started to be established in Nigeria, Ghana, Liberia, Gambia and Sierra Leone. Just six months after announcement of the scheme, in September 1970 *Nuṣrat Jahān Academy* was established in Ghana. On November 1, 1970 the first hospital under this scheme was

Welcome to Ahmadiyyat, The True Islām
 established at Kokofu in Ghana. In Just two year from the beginning of the

scheme, by December 1972, by the grace of God, 14 Hospitals and 9 Higher Secondary Schools were established in West Africa. Thus, the results of this scheme have been most gratifying. The effort of the Movement has not only provided educational and medical services in remote regions, which were completely devoid of any such facility, but, more importantly, the close contact of Aḥmadi doctors and other workers with the local population has forged strong bonds of international brotherhood. The detail of the Aḥmadiyya medical centers and educational institutions started under this scheme is as follows:

Educational Institutions and Medical Centers Established Under the Nuṣrat Jahān Scheme

<u>NO.</u>	<u>COUNTRY</u>	<u>NO. OF HIGH SCHOOLS</u>	<u>NO. OF HOSPITALS</u>
1.	Gambia	3	5
2.	Ghana	7	6
3.	Nigeria	5	9
4.	Uganda	1	2
5.	Sierra Leone	20	4
6.	Liberia	1	1
7.	Ivory Coast	1	1
<hr/>			
TOTAL		38	28

Majlis Nuṣrat Jahān is a part of *Tehrik-i-Jadīd Anjuman Aḥmadiyya*, Rabwah. Its affairs are managed by the *Nuṣrat Jahān* Committee whose Chairman is the *Vakīl A‘ṭā Tehrik-i-Jadīd*. The Committee, works under the supervision of *Ḥaḍrat Khalīfatul Masīḥ*. Its day to day business is conducted by Secretary, *Majlis Nuṣrat Jahān*.

CENTENARY JUBILEE SCHEME

On the last day of Jalsa Sālāna 1973 (December 28, 1973), Ḥaḍrat Khalīfatul Masīḥ IIIth announced this grand scheme, not only to mark the 100 years of existence of Aḥmadiyya Muslim *Jamā'at* on March 23, 1989, but also to plan an intensive program to be undertaken during the next century for spreading Islām.

Under this scheme, Ḥaḍrat Khalīfatul Masīḥ IIIth appealed to raise a fund of 25 million rupees in sixteen years (1974-1989) to expand projects of foreign missions and translations of the Holy Qur'ān, and to install printing presses and broadcasting systems.

By the grace of God Almighty, *Jamā'at* from more than fifty-four countries participated in this grand scheme, which in addition to other projects, resulted in the construction of a mosque in Berg, Sweden and another in Oslo, Norway. Also, five new *Jamā'at* centers were opened in the UK.

(Basics of Religious Knowledge, Third Edition, Sheikh Abdul Hadi, p241)

BUYŪTUL ḤAMD SCHEME

On returning from Spain, after performing opening ceremony of the first mosque built in Spain at Pedro Abād in the last 700 years, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} on October 24, 1982, in his Friday sermon delivered at *Aqṣā Mosque* in Rabwah, announced the *Buyūtul Ḥamd* Scheme as follows:

"In this regard (*Buyūtul Ḥamd* Scheme) God Almighty has inspired me to start a project which I am going to announce at this occasion. The project is that to offer thanks for building a House of God at Pedro Abād, Spain we should concentrate towards building houses for the poor. This

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will be a practical way of thanking God almighty."

At another occasion, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} announced:

"I would like to spend 10 million Rupees, before the Jubilee, towards building and distribution of houses to the poor."

This scheme by the grace of God was very successful. A *Buyūtul Ḥamd* colony, consisting of 100 houses (90 houses have been constructed and 10 houses are under construction), has been established in Rabwah. Ninety families are living in the colony. The colony has its own primary school and dispensary. Each house was built at the cost of more than 500,000 Rupees. At the same time, millions of Rupees have been distributed among the deserving poor people. Furthermore, 300 families have been given financial assistance. A huge Hostel called, "*Dārul Ikrām*" has been established to provide accommodation to the orphans.

(*Jamā'at Ahmadiyya ka Ta'āraf, Urdū, 1996, p 302*)

Waqf-I-‘ĀRDĪ SCHEME

Waqfi ‘Ārdī means temporary donation of one's time for a short period of time. Ḥaḍrat Khalīfatul Masīḥ III^m instituted this scheme early in his *Khilāfat*, under which Aḥmadī Muslims would spend at least two weeks of their time at a designated place in the country and teach the local community the Holy Qur’ān and explain to them the religion of Islām.

Waqf-I-NAU SCHEME

In his Friday sermon delivered on April 3, 1987 at the *Faḍl* Mosque, London, under Divine guidance Ḥaḍrat Khalīfatul Masīḥ IV^{aba} announced the blessed scheme of *Waqf-i-Nau*. At this occasion, while stating the aims and objectives of the scheme, he stated the following:

" While we are making efforts to get an increased number of

spiritual children through preaching before entering into the next Century, we should also devote in the way of Allāh, our children who will be born during the next two years. ... I am presenting this scheme so that a great army of devoted children may be entering the next Century free of the worldly desires but as slaves of the Holy Prophet Muḥammad Muṣṭafa^{sa}. So that we are presenting young children as a present to God Almighty. There is a great need of such a devotion, because, during the next 100 years Islām and Aḥmadiyyat will spread so much everywhere in the world that we need thousands of trained servants for that. We need such devotees who for the sake of God Almighty will become slaves of Muḥammad Rasūlullāh^{sa}. We need devotees in large numbers from all sections of the life and from all countries. ... As I have mentioned there is great need for a large number of devotees in the next Century of Aḥmadiyyat. From all walks of life, the devotees should come so that we could present them to God Almighty with the intention that these are the devotees from whose abilities the people of the next Century have to benefit. So this is a present which we have to give to the people of the next Century. Thus, whosoever has the ability to do so, should get ready to present this gift. ... God Almighty has directed me to present to you this scheme that you should promise that whosoever gets a child during the next two years he will present it to the *Jamā'at* for the sake of Allāh. ... If people, while praying, will devote their children, which will be born during the next two years, then a beautiful and well trained *Wāqfīn* (Devotees) will get ready to sacrifice their lives for the sake of God in a short period of time. May God Almighty Divinely help us to do so."

(Khutbah Jumu'ah, April 3, 1987)

Initially, this scheme was for children born during two years after the announcement. However, at the request of a large number of Aḥmadīs, this period was extended to another two years. *Ḥuḍūr* has stated in one of his speeches at the Annual Convention at London, UK in 2000:

"He had desired of getting 15,000 devotees in this Scheme. However, to date there are 20,515 *Wāqfīn-i-Nau* children. There are 14,259 boys and 6,256 girls. The children are devoted towards *Waqf-i-Nau* Scheme before their birth and it is not known to the parents whether the

Welcome to Ahmadiyyat, The True Islām

newborn will be a boy or a girl. This 2 to 1 ratio of boys compared to girls is a natural phenomenon created by God Almighty. Boys are more useful to *Jamā‘at* as they can be easily spread all around the world for *Jamā‘at* work."

(Speech by Ḥaḍrat Khalīfatul Masīḥ IV^{aba}, UK Convention, 2000)

VARIOUS JAMĀ‘AT ASSOCIATIONS

All professional societies within the Aḥmadiyya Movement in Islām have the status of Affiliated Entities. Each entity functions in accordance with its organizing structure and constitution as approved by the *Khalīfatul Masīḥ*, or his appointed representative. Any proposed action not authorized by the organizing structure and constitution of the professional societies will be subject to prior approval of the *Khalīfatul Masīḥ*. Following are some of the professional associations of the Aḥmadiyya Muslim *Jamā‘at*.

1. **Aḥmadiyya Muslim Medical Association**
2. **Association of Aḥmadī Muslim Scientists**
3. **Association of Aḥmadī Muslim Architects and Engineers**
4. **Association of Aḥmadī Computer Professionals**
5. **Association of Aḥmadī Muslim Students**

MAGAZINES AND NEWSPAPERS OF THE AḤMADIYYA JAMĀ‘AT

AL-ḤAKAM AND AL-BADR

The very first newspaper of the Aḥmadiyya Movement was called *Al-Ḥakam* and was published for the first time on October 8, 1897. Ḥaḍrat Sheikh Ya‘qūb ‘Alī ‘Irfānī^{ra} was its Editor. The paper was initially published from Amritsar, but later on it was transferred to Qadian. Five years later, in 1902, another newspaper called *Al-Badr* was started from Qadian. The first Editor of *Al-Badr* was Ḥaḍrat Muftī Muḥammad Ṣādiq^{ra} and the paper continues to be published from Qadian to this very day. Both newspapers played a historical role in recording the speeches, revelations, addresses and conversations of the Promised Messiah and Mahdī^{ra} and in preserving the early history of the Aḥmadiyya Movement in Islām.

THE DAILY AL-FADL AND THE AL-FADL INTERNATIONAL WEEKLY

On June 19, 1913, the newspaper '*Al-Faḍl*' was published for the first time. In 1935, the '*Al-Faḍl*', which was started as a bi-weekly Urdū newspaper became a daily publication. At present, the daily *Al-Faḍl* is being published from Rabwah, Pakistan. The '*Al-Faḍl* International Weekly', which was first published in January 1994, is being published from London, UK. Its editor is Maulana Naseer Ahmad Qamar.

REVIEW OF RELIGIONS AND TASH-HĪDHUL ADH-HĀN

On January 15, 1901, Ḥaḍrat Promised Messiah and Mahdī^{as} announced the publication of the magazine, 'Review of Religions'. Currently, the magazine is published monthly from London, UK. The *Tash-hīdhul Adh-hān* magazine was started as a quarterly magazine on March 1, 1906 from Qadian by Ḥaḍrat Khalīfatul Masiḥ II^{ra}. The magazine was named by the Promised Messiah and Mahdī^{as}. Currently, the magazine is being published by *Majlis Khuddāmul Ahmadiyya*, Pakistan in Rabwah, Pakistan.

CHANDA (SUBSCRIPTION) SYSTEM OF THE JAMĀ‘AT

SPENDING IN THE CAUSE OF ALLĀH

All religions seem to promote giving alms and other philanthropic spending in one way or another. In some religions spending in the cause of Allāh is institutionalized by levying a well defined tithe. In others, the method is left to the free will of the individual as to how and how much to spend. In Islām, we find both an institutionalized mode of spending as well as non-institutionalized modes of spending, with their respective spheres well defined. Furthermore, Islām instructs man to spend in the cause of Allāh, keeping in view all the do's and don'ts mentioned in the Qur'ān. The Holy Qur'ān is very clear on which spending in the cause of Allāh will find favor with Him and which will be rejected. Islām also clearly defines the areas of spending of the prescribed religious tithes, leaving no ambiguity whatsoever.

(An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, pp 36-37)

God Almighty in the Holy Qur'ān says regarding spending in the way of God:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ^٥

wa mimmā razaqnāhum yunfiqūn

And spend out of what We have provided for them. (2:4)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ط
وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥

mathalulladhina yunfiquna amwālahum fī sabīlillāhi
kamathali ḥabbatin ambatatt sab‘a sanābila fī kulli
sumbulatimmi’atu ḥabbah wallāhu yudā’ifu li mañyyashā
wallāhu wāsi‘un ‘alīm

The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing. (2:262)

A tradition of the Holy Prophet^{sa} is:

مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُ مِائَةِ ضِعْفٍ -

man anfaqa nafaqatan fī sabīlillāhi kutiba lahū sab‘u mi’ati
dī‘fin

He who spends in the cause of Allāh has his reward seven hundred times.

(Tirmidhi Bāb Faḍlun nafaqata fī sabīlillāh)

Ḥaḍrat Promised Messiah and Mahdī^{as} states regarding the importance of financial sacrifices:

"Take note of the fact that there is not a single movement in the World which can run without subscription. The subscriptions were

collected during the periods of the Holy Prophet^{sa}, Ḥaḍrat Moses^{as} and Ḥaḍrat 'Īsā^{as} and all other Messengers. Hence it is essential for the people of our *Jamā'at* to be watchful in this respect. ... Let every member of our *Jamā'at* make a pledge that he would regularly pay a certain amount as subscription. Allāh the Exalted blesses the sustenance of the person who makes a pledge for His sake. "This time, when a big journey is undertaken for preaching, a register should be maintained. Whoever takes *Bai'at*, his name and promise for *Chanda* should be entered in it. Everyone should pledge what he will give for the school and how much for the *Langar Khāna* (Public Kitchen).

There are many who are unaware of the collection of *Chandas*. Such people must be advised that if they have a true relationship, they should make a covenant with God, the Exalted, that they will pay regularly a certain amount as *Chanda*. ... If they can not make even this pledge then what is the use of their calling themselves the members of this *Jamā'at*? If a scrooge pays a quarter penny a day, he can contribute a considerable amount. Oceans are formed from drops. If someone eats four loaves, he should spare one for the Movement and make it a habit to contribute in this way. It is not our Movement alone, which has introduced *Chanda*. It was collected in times of need in the days of the past Prophets also. There was the time when *Chanda* was merely mentioned once and the full household was brought and presented as such. Once the Holy Prophet^{sa} said that people should offer whatever they can, and he wanted to see how much they contributed. Hearing this, Ḥaḍrat Abū Bakr^{ra} brought all he had in his house, and Ḥaḍrat 'Umar^{ra} presented half of what he had. The Holy Prophet^{sa} told the people, 'This is the difference in your standards'.

These are the times when people do not even know that contribution is also necessary. They themselves are living in affluence. On the other hand, look at Hindus, etc., they collect millions, start businesses, build huge religious buildings and spend on other such occasions. Whereas our *Chandas* are quite meager. Therefore, if someone does not make a pledge, he should be excommunicated. He is a hypocrite and has a darkened heart. We do not say that it should be paid every month in Rupees, but we only say to make a pledge and pay regularly, and the

pledge should not be violated. *Ṣaḥāba* (Companions of the Holy Prophet^{sa}) were taught in the very beginning:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌۚ

*lan tanālul birra ḥattā tunfiqū mimmā tuḥibbūn wa mā tunfiqū
min shai'in fa innallāha bihi 'alīm*

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.
(3:93)

This verse of the Holy Qur'ān exhorts for monetary contributions (*Chandas*) and encourages the people to spend for the sake of religion.

This is a covenant with Allāh and must be fulfilled. If it is not fulfilled, it is a breach of trust. One can not face a petty official if he breaks his pledge with him, then how will he face the Omnipotent God. A single man's aid means nothing; and it is collective help that counts, and it has blessings. Mighty kingdoms also run on *Chanda*. The only difference is that worldly governments levy taxes and receive them with force, while we leave it to each individual to pay voluntarily. By giving *Chanda*, *Īmān* increases, and it is done with love and sincerity. Therefore, thousands of people, who do *Bai'at*, should be told to pledge some amount and pay regularly without an exception."

"What can we expect from a person who does not assist this movement according to his capability with a few cents, and how does the movement benefit from his membership. An ordinary man, however impoverished he might be when he goes to the market, takes something for himself and his children in accordance with his financial position. Then what about this Movement, which has been established by God the exalted with magnificent objectives. Is it not worthy enough of expenditure of a few cents? ... There are some who make a pledge of allegiance and

solemnly promise that they would give precedence to the religion over worldly affairs. Yet when the need arises they maintain a tight grip on their pockets. Can anyone achieve any religious objectives with such ardent love of the world? Can the membership of these people ever benefit the Movement? Never, never. ... Hence, I stress upon everyone of you whether present here or not to keep your brethren informed of subscription. Urge even those who lack in resources to pay subscription. Such an opportunity will never come again. What a blessed period is this that none is asked to sacrifice his life. This is an age, not of sacrificing lives, but only of spending wealth in accordance with one's capacity. ... The person who pays a modest amount but does so regularly is better than the one who offers more but only occasionally."

(Al-Badr 17 July 1903; Malfūzāt, Vol. 6, pp 38-43)

Ḥaḍrat Promised Messiah and Mahdī^{as} further states:

"Anyone who helps me during my life in my religious needs according to my instructions, will *Insha' Allāh* be with me in the Hereafter. I do not believe that anyone who spends on these vital religious requirements will experience any reduction in his wealth; rather it will be blessed with abundance. With full trust in Allāh, you should act with courage and fortitude. This is the time of serving the faith. A time will later come when even a mountain of gold will not equal a penny spent now.

What a blessed time it is! The one appointed by God, whom millions had awaited for centuries, is among you. ... The revelations from Almighty Allāh have made it abundantly clear that only they will be counted as members of the community who spend their money.

Do not imagine that you earn your wealth by your own power; it is a blessing of God. Do not imagine that by spending a part of it you are doing a favor to God; rather it is God's favor on you that He has called you to serve His faith.

In truth, if all of you leave me He will raise a new nation to undertake this service. Keep in mind that this is a Heavenly task; your

contribution is only for your betterment. Lest any of you feel pride that you have done such a sacrifice. I tell you repeatedly that God does not depend on your sacrifice. Nay, it is His blessing upon you that He has given you an opportunity to serve."

(Collections of Advertisements, The Promised Messiah and Mahdī^{as}, Vol. 3, pp 497-498)

"It is obvious that you cannot love two things; it is not possible for you to love your wealth and love God. You can only love one. Therefore, fortunate is the person who loves God. If anyone of you will love God and then spends wealth in His cause, I firmly believe that his wealth will also be blessed more than others' because wealth does not come by itself. It comes with the Will of God.

Therefore, anyone who gives up a part of his wealth for the sake of Allāh will certainly receive it back. But anyone, who does not serve the cause of Allāh because of his love of his wealth, will certainly lose that wealth."

CHANDA (MONETARY DONATIONS)

Chandas are the contributions that every Ahmadi^{as} is obliged to pay, according to the principles laid down by the Promised Messiah and Mahdī^{as} and his successors, to the Organization.

Some *Chandas* are obligatory, while others are voluntary. The obligatory *Chandas* have a fixed rate and must be paid at the prescribed rate. However, those members who are facing financial hardship may give the obligatory *Chandas* at a reduced rate, but only after obtaining the permission of the *Khalīfatul Masīh*.

Obligatory Chandas

Obligatory Chandas are of two type. A brief explanation and rates of various obligatory *Chandas* are as follows:

a) The Main Obligatory Chandas (Subscriptions)

Zakāt (Mentioned in the Holy Qur’ān).

Fitṛāna (Initiated by Holy Prophet⁸⁸).

Chanda ‘Ām, Chanda Waṣiyyat, Chanda Jalsa Sālāna, (Started by Promised Messiah and Mahdī⁸⁸).

Ṣadr Anjuman Ahmadiyya's financial year begins on July 1st and ends on June 30th of the next year.

Zakāt

In the Holy Qur’ān God has repeatedly urged the believers to pay *Zakāt* for the purification of their souls:

وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَزْبُوتَ فِي أَمْوَالِ النَّاسِ فَلَا يَزْبُوتَ عِنْدَ اللَّهِ وَ

مَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ⁰

*wa mā ātāitummirriballi yarbu wa fī amwālinnāsi falā yarbū
‘indallāh wa mā ātāitummin zakātin turīdūna wajhallāhi fa
‘ulā’ika humul muḍ‘ifūn*

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allāh; but whatever you give in Zakāt seeking the favor of Allāh -- it is these who will increase *their wealth* manifold. (30:40)

Those who have capital in the form of cash, jewelry,

bullion, etc. which stays with them for one full year are required to pay *Zakāt* at the rate of one fortieth (1/40th) of the value of the

goods. *Jamā'at Chandas* are different from *Zakāt*. Ahmādīs paying *Chanda 'Ām* or *Chanda Waṣīyyat* (Will Subscription) are not exempt from payment of *Zakāt*. They are also required to pay *Zakāt* according to the prescribed rates.

***Zakāt* is payable on the following:**

1. Silver, gold, household animals (camels, cows, goats, lambs, etc.), all the valuable commodities such as dates, grapes, etc.
2. In the *Shari'ah*, there is a limit fixed for all the goods on which *Zakāt* is to be paid. When the quantity of the goods becomes equal or more than the fixed limit then payment of *Zakāt* on those goods becomes compulsory. The limit at which the payment of *Zakāt* becomes compulsory is called "*Niṣāb*".
3. On grains, payment of *Zakāt* becomes compulsory only when the crops are ready and have been harvested by the owner. However, on the rest of the commodities payment of *Zakāt* becomes compulsory when the goods have been with its owner for one year. On grains, only one time *Zakāt* has to be paid even if the grains have been with the owner for more than one year. However, on the rest of the items on which *Zakāt* is payable, *Zakāt* is to be paid every year when the quantity of the items reaches the fixed amount in the *Shari'ah*, i.e., the *Niṣāb*.
4. The *Niṣāb* for the grains is 781 Kilograms and 870 grams. If the quantity of the grains one owns is less than this fixed amount (*Niṣāb*), then one does not have to pay *Zakāt*. If the grains have been produced without spending money towards purchase or production of water for irrigation then one has to pay 1/10th of the *Niṣāb* as *Zakāt*, if water has

been purchased or produced to grow the grains then one has to pay 1/20th of the *Niṣāb* as *Zakāt*.

5. *Niṣāb* for silver and silver jewelry is 612 grams and 351 milligrams and the rate of *Zakāt* is 1/40th of the *Niṣāb*.
6. The *Niṣāb* and the rate of payment of *Zakāt* for gold and gold jewelry is also the same as mentioned above for silver and silver jewelry. The payment of *Zakāt* on both gold and silver jewelry will be based on the weight of the jewelry and not on the total cost of the jewelry, which includes the cost of making the jewelry.
7. The gold and silver jewelry, which are frequently used (Worn) and given to the poor on loan, there is no *Zakāt* payment on such jewelry. Some Muslim Jurists have stated the *Niṣāb* for gold to be 97 grams and 200 milligrams. However, this is not the gold *Niṣāb*. It is the amount of gold jewelry, which is exempt from *Zakāt* due to frequent use of the jewelry.
8. The *Niṣāb* for currency, whether it is silver currency, any other metal currency, or paper currency, is like that of silver. Thus, if any one has currency (Dollars, Pounds or any other currency, which is equivalent to the price of 612 grams and 351 milligrams silver, then such a person has to pay 1/40th of the currency or 2.5% as *Zakāt*.
9. The *Niṣāb* for camels is five camels; for cows/bulls the *Niṣāb* is three cows/bulls; and for goats, sheep, and lambs the *Niṣāb* is forty heads. If someone has less than five camels, three cows/bulls or forty heads of goats, sheep or lambs, then *Zakāt* payment is not obligatory.
10. If the farmer has rented the farmland, then payment of *Zakāt* on the produce is his responsibility. However, if the farmer

Welcome to Ahmadiyyat, The True Islām

is sharing the produce with the landowner, then both the owner of the land and the farmer jointly have to pay the *Zakāt* on the produce, and after payment of *Zakāt*, the produce will be divided between the landowner and the farmer.

*(Dīnī Syllabus for the Training of 'Nou Mubā'in', (in Urdū),
Nazārat Nashru Ishā'at, Qadian, pp 35-36)*

Fitrāna

Fitrāna is paid during the month of *Ramaḍān* and should be paid before *Īd*. The Holy Prophet^{sa} has made it compulsory on those who can afford to give one "sā" of flour (Two and a half Kilos of flour), which is to be distributed among the poor. Presently, an equivalent in cash is paid. It must be paid for every member of the household, including new born babies and servants. The current suggested rate is \$5 per person. *Fitrāna* is spent on the poor and needy so that they, too, can join in the festivities of *Īd*.

Chanda 'Ām (Regular Subscription)

Chanda 'Ām is a regular subscription to be paid by every earning member, male or female, according to the principles laid down by the Promised Messiah and Mahdi^{as} or his successors. This basic donation was established by the Promised Messiah and Mahdi^{as} himself and is compulsory for every earning member of the Ahmadiyya community. The payment rate is 1/16th of one's income from all sources, after payment of taxes and compulsory insurance. However, the rate of *Chanda 'Ām* may be reduced with the approval of the *Khalīfatul Masīh* under certain circumstances. The *Chanda 'Ām* year starts on July 1st and ends on June 30th of the next year.

Chanda Waṣiyyat and the Nizām-i-Waṣiyyat (The Will System)

Chanda Waṣiyyat is the contribution made by the one who makes a 'Will' (*Waṣiyyat*) and becomes a *Mūṣī*^{as} (Testator), in the terms of the Promised Messiah and Mahdī's book *Al-Waṣiyyat*, at the rate ranging between 1/10th to 1/3rd of the total income from salary/remuneration/business, etc. However, only *Chanda 'Ām* will be payable by a *Mūṣī* on his income from bequeathed immovable property. The rate of *Chanda Waṣiyyat* can in no case be reduced to less than 1/10th of the *Mūṣī*'s total income. *Waṣiyyat* is the making of a Will, in the favor of the Community, pledging 1/10th to 1/3rd of one's total assets (Movable or immovable) to the *Jamā'at* at the time of one's death. A person who has pledged *Waṣiyyat* is known as *Mūṣī*. He or she must donate 1/10th to 1/3rd of his earnings yearly instead of *Chanda 'Ām*. This scheme was set up by the Promised Messiah and Mahdī^{as} under Divine revelation. This is a voluntary pledge and carries other conditions with it. Legacies of deceased *Mūṣī* according to his or her 'Will' will go to the *Waṣiyyat* Fund. Like *Chanda 'Ām*, the *Chanda Waṣiyyat* year also starts on July 1st and ends on June 30th of the next year.

Nizām-i-Waṣiyyat

The Promised Messiah and Mahdī^{as} wrote on December 20, 1905 about the *Nizām-i-Waṣiyyat*:

"God has told me about the time of my demise. Speaking to me in regard to my life span, He said that very few days were left. Also, He said that after all occurrences and wonders had been shown, shall come the time of my death. The implication is that the coming of certain tribulations for this world had to be before the time of my death, and some wonderful things should come to pass,

so that the world should grow into a frame of mind fit for accepting a revolution, and that my death should follow these things. And a place has been shown to me that this would be my grave. I saw an angel measuring a plot of land, and reaching a point he said to me that was the spot for my grave. Then at one place, I was shown a grave more shining than silver, and all its earth was of silver. Then it was said to me that this was my grave. And I was shown a spot which was named "*Bahishtī Maqbarah*" (Heavenly Graveyard). ...

.... In regard to this graveyard, glad tidings of great immensity have been conveyed to me; not only has He said that this indeed shall be a graveyard in Heaven itself, but He also said:

أُنْزِلَ فِيهَا كُلُّ رَحْمَةٍ

unzila fihā kullu rahmatin

i.e. blessings of all kinds have been sent down on it, and there is no blessing of which those buried therein will not partake. Therefore, with a subtle and delicate revelation, God has turned my mind in the direction that conditions should be imposed on burial here as would ensure that only those shall gain admission, who from the sincerity and truthful purity of their hearts really fulfill all the conditions requisite for the purpose. These conditions are three, all equally binding:

1. The present plot of land for this Cemetery, I have donated as a contribution from myself; but to complete the plan in this behalf some more land shall be purchased of which the price shall be about 1,000 Rupees; and trees and shrubs shall be planted to beautify it, and there shall be a well for irrigation.

.... So the first condition is that whosoever desires to find burial in it, according to his means he shall contribute towards the fund for meeting these expenses. And contributions for this purpose is being invited from them

alone who desire to be buried in this Cemetery, not from others. For the present, these contributions should come to our respected brother, Ḥakīm Maulvī Nūruddīn. But, God Willing, this Cemetery and its affairs shall last after we have all passed away. In that case there should be an *Anjuman* (Association) to administer the funds received in this behalf and to expend them properly on proclaiming to the world the message of Islām, and in propagating belief in the Unity of God.

2. The second condition is that, out of all the Ahmadiyya Community, only he shall be eligible for burial in it who leaves a 'Will' and testament in his life that following his death one tenth of all property left by him shall go into this fund, to be spent for the two purposes mentioned above. And everyone endowed with strength and fullness of faith shall be free to donate more should he desire to do so. But, the willed portion shall in no case be less than one tenth. Funds so collected shall be entrusted to an *Anjuman* consisting of honest people of learning, who by mutual consultation will spend these funds on the propagation of Islām, on spreading knowledge of the Holy Qur'ān and other religious scriptures, and on preachers appointed to administer to the spiritual needs of the Movement and Mankind in general. And Allāh has promised that He shall make this movement thrive fully. There is therefore confident hope that the requisite funds shall be forthcoming in any case. In addition, everything necessary in the interests of the propagation of Islām, of which a detailed account at this stage would be premature, all those affairs shall be conducted with these funds. And when one party that shouldered this responsibility shall have passed away, the same shall be the duty of those who would succeed them, namely, that they transact all this business in accordance with the instructions of the *Aḥmadiyya Jamā'at*.

In these funds there shall also be a share for the orphans, the

Welcome to Ahmadiyyat, The True Islām

needy, and the new converts who may not have adequate means of livelihood while they are members of the Movement. And it shall be permissible that the funds should be strengthened by investing them in some profitable enterprise.

Do not think that this is only an idle talk about things still in the remote future. This is the resolute purpose and Will of the All-Powerful Allāh Who is Master of the earth and the Heavens. I have no idea how and where from these funds shall come and how a community of people shall come, who in their zeal for their Faith shall accomplish all these heroic things. To speak the truth, my anxiety rather lies on the score that after us the people may not stumble who shall come to be entrusted with the care of this wealth, and lest they should take to the love of this world. So I offer a prayer that the Movement may remain always blessed with honest people who shall labor only for the sake of their love of God. Of course such of them as might happen not to have means of sustenance of their own, it would be lawful for them to receive something by way of aid in expenses.

3. The third condition is that he who aspires burial in this Cemetery shall be one who went through life with care, who kept away from what is forbidden, did not commit *Shirk* (Setting up of equals with Allāh), nor any harmful innovation, and he shall be a simple and straightforward Muslim.

A righteous person who possesses no property, so that he cannot render any financial help to the Movement, if it can be shown that he lived a life devoted to the cause of Islām, and was a good man, he shall be eligible for burial in this Cemetery."

(The Will pp 34-44)

Chanda Jalsa Sālāna (Annual Convention Subscription)

Chanda Jalsa Sālāna is the contribution for the Annual Gathering at the *Markaz* (Center) paid at the rate of 1/120th of one's annual income from all sources of an earning member, male or female, once a year. This donation is compulsory and is used exclusively for the expenses of the Annual Convention held at the National level. *Chanda Jalsa Sālāna* year starts on July 1st and ends on June 30th of the next year. This *Chanda* also was initiated by the Promised Messiah and Mahdī^{ṭās}.

Jalsa Sālāna (Annual Convention)

In 1891, the Promised Messiah and Mahdī^{ṭās} laid foundation of the *Jalsa Sālāna* system in the *Jamā'at*. The first *Jalsa Sālāna* was held in 1891 at *Masjid Aqṣā* in Qadian. In this *Jalsa* only 75 members participated. The second *Jalsa Sālāna* was held on December 27, 1892 and the total attendance of this convention was around 500.

The Promised Messiah and Mahdī^{ṭās} said about the first *Jalsa Sālāna*:

"All friends should make it a point to reach on this date for the sake of God to listen to His words and to participate in prayer. Such truths and words of wisdom shall be heard as are essential for the increase of faith, conviction, and knowledge. Such friends will also be entitled to special prayers and special attention. Efforts will be made before the most Merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gathering will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and this personal acquaintance will continually develop into close friendship and love. ... And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference."

It was during the first *Jalsa Sālāna* that the objectives of this gathering were defined which among others were:

1. To Propagate Islām.
2. To think out ways and means of promoting the welfare of new converts to Islām in Europe and America.
3. To further the cause of righteousness, goodwill, purity, piety and moral excellence throughout the world.
4. To eradicate evil habits and customs.

The Promised Messiah and Mahdī^{as} further said about the *Jalsa Sālāna*:

"I should like to repeat that this Convention must not be taken like other ordinary gatherings, for unlike them, it has been based on the succor of God."

This *Jalsa Sālāna* became the beginning of a World-wide system of holding *Jalsa Sālāna* every year. Today, these *Jalsa Sālānas* are held all over the world. The *Jalsa Sālāna* held at a place where the *Khalīfah* resides becomes an international *Jalsa Sālāna* as Ahmādīs from all over the world come to attend that *Jalsa*. In Pakistan, the first Annual Convention (*Jalsa Sālāna*) was held in Lahore on December 27-28, 1947. In Rabwah, the first *Jalsa Sālāna* was held on April 15-17, 1949. In the last *Jalsa Sālāna* held at Rabwah Pakistan in 1984, more than 250,000 Ahmādīs and non-Ahmādī guests participated.

These are signs of the everlasting success of the institution founded by the very Hand of Allāh. The Convention will no doubt grow to even greater dimensions in the future, and all those who attend will have the good fortune of being the recipients of the following prayer of the Promised Messiah and Mahdī^{as}:

"May God Almighty be with everyone who sets out to attend this gathering which is held for the sake of Allāh alone. May He bestow upon them a great reward and have mercy on them and resolve their difficulties and remove their anxieties and griefs and sorrows, and may He deliver them from every misfortune and open the way of success for their endeavors. May He, on the Day of Judgement, raise them among such of His servants who are recipients of His Grace and Mercy and may He be the Guardian of their dependents in their absence.

'O God! Lord of Honor and Beneficence, Merciful Deliverer from trials, do Thou accept all these supplications and bestow Supremacy upon us with Thy bright signs, for Thou possesseth all Power and Strength.' *Āmīn*."

(Review of Religions, Vol. LXXXVI, No. 7, July 1991, pp 8-10; The Ahmadiyya Gazette, Canada, June 1991, p 60))

b) Some Other Obligatory Chandas (Subscriptions)

Tehrik-i-Jadid, Waqf-i-Jadid and Auxiliaries' Chanda, (Started by Ḥaḍrat Khalīfatul Masīḥ II^{ra})

Chanda Tehrik-i-Jadid

Chanda Tehrik-i-Jadid is the contribution for the propagation of Islām throughout the world. In 1934, *Ḥaḍrat Muṣṭafā Ma'ūd*, Khalīfatul Masīḥ II^{ra} introduced a scheme called *Tehrik-i-Jadid* (New Scheme), which he described as a stepping stone to the establishment of New World Order. Thus, *Tehrik-i-Jadid* is a Divine scheme which *Ḥaḍrat Muṣṭafā Ma'ūd*^{ra} initiated for a special purpose under Divine guidance. This was a revolutionary scheme through which solid foundations for the establishment of Oneness of God and spreading of the religion of Islām throughout the world have been laid down. The scheme is

responsible for the opening of new Missions and construction of mosques throughout the world. This scheme was launched by Ḥaḍrat Khalīfatul Masīḥ II^{ra} on November 23, 1934, at a very critical period in the turbulent history of Aḥmadiyya *Jamā'at*. There was a storm of opposition brewing against Ahmadiyyat, and intrigues and mischief-making of the enemies of the *Jamā'at* had increased extraordinarily. The *Aḥrār* were bent upon to annihilate Ahmadiyyat and were claiming that they will eliminate Ahmadiyyat from the surface of the earth. The *Aḥrār* movement was on its height of growth at that time, and some senior officers of the government were also supporting it and were equal partners in the conspiracy.

Ḥaḍrat Muṣṭah Ma'ūd^{ra}, at the time of announcing the *Tehrik-i-Jadīd* scheme stated the following:

"The purpose of starting *Tehrik-i-Jadīd* is that funds are made available to the *Jamā'at* so that it could easily spread the message of Oneness of God and the true religion to the corners of the earth. Furthermore, the scheme has been initiated so that *Jamā'at* has available to it a number of such persons who are life devotees and spend their whole life towards spreading the message of Islām. The scheme also has been started to develop that determination and resolve in the *Jamā'at*, which is the hallmark of the progressive *Jamā'ats*."

i. Objectives of Tehrik-i-Jadīd

Preaching and education/training are two very important functions. They both are the only objectives vouchsafed in the *Tehrik-i-Jadīd*. *Ḥaḍrat Muṣṭah Ma'ūd^{ra}* presented 19 demands from the members of the *Jamā'at* under the scheme of *Tehrik-i-Jadīd*. These demands were covered in three *Khutbāt* of November 23, 30, and December 7, 1934. Later on, these demands were increased to 25 demands in

December, 1937 by *Hadrat Muṣleḥ Ma'ūd^{ra}*. The objective of these demands was that the members lead a simple life, cut down even on their meals so that they could donate as much as possible for propagation of Islām outside of the Indian subcontinent. The suggested rate of *Chanda* is 1/5th of one's monthly income once year, which is from 1st November to October 31st of the next year.

ii. List of Demands of Tehrik-i-Jadid

1. Lead a simple life.
2. Participate in spreading the message of Islām world-wide.
3. Dedicate leave periods for the service of *Jamā'at*.
4. Members to dedicate their lives to serve Islām.
5. Dedicate during seasonal vacation period for the service of *Jamā'at*.
6. Offer your children for life-time *Waqf* (Devotion).
7. Pensioners (Retirees) to offer themselves for service of *Jamā'at*.
8. Dedicate part of your income and property.
9. Influential and learned Ahmādīs should give lectures.
10. Prepare rebuttal of adverse propaganda.
11. Deposit your surplus money in *Tehrik-i-Jadid Amānat* Fund.
12. *Tehrik-i-Jadid* to establish a permanent reserve fund.
13. Send your children to *Markaz* for education and *Tarbiyyat*.
14. Seek advice from the *Jamā'at* when deciding about higher education and future of your children.
15. Develop the habit of working with your own hands (Instead of depending on others).
16. The unemployed, if possible, may proceed abroad. There they can make a living and also spread the

Welcome to Ahmadiyyat, The True Islām

message of Islām and Aḥmadiyyat.

17. Jobless persons should not hesitate to take up even petty jobs.
18. Promote Islāmic culture.
19. Promote honesty in the society.
20. Keep the paths clean.
21. Protect women's rights.
22. Make associations like '*Ḥilful Fuḍūl*'.
23. Establish Aḥmadiyya *Dārul Qaḍā* and obey its decisions.
24. Offer special prayers in order to succeed in these undertakings.
25. If possible members may build houses in the *Markaz*.

(Tehrik-i-Jadīd, An Introduction, Jamā'at Aḥmadiyya, USA, 1998)

Ḥaḍrat Muṣleḥ Ma'ūd^{ra} said about *Tehrik-i-Jadīd*:

"All demands of *Tehrik-i-Jadīd* have been introduced for the reason that you could become a manifestation of Allāh's attributes. No man can ever deceive a wise person, then how do you consider that you would be able to deceive God, Knower of the secrets of the hearts. That was the feeling in my mind when I launched this project of *Tehrik-i-Jadīd*."

(Daily Al-Faḍl, Vol. 25, No. 283)

iii. Permanent Waqf

On December 17, 1937, *Ḥaḍrat Muṣleḥ Ma'ūd^{ra}* announced the scheme of permanent *Waqf* (Lifetime Devotion). *Ḥaḍrat Muṣleḥ Ma'ūd^{ra}* expressed his desire to have 100 devotees ready for the service of Islām, who not only would get education in religion but also in worldly affairs.

iv. *Foreign Missions under Tehrīk-i-Jadīd*

In February 1945, *Ḥaḍrat Muṣleḥ Ma'ūd^{ra}* handed over the responsibility of all foreign missions to *Tehrīk-i-Jadīd*. At the end of World War II, sixteen missionaries were sent to various countries. Included in them were nine missionaries who were sent to London Mission for a short training and then were assigned to various European countries. They became the pioneer missionaries for the introduction of Islām through Europe. This scheme was the forerunner of opening of new Missions and construction of new mosques throughout the world.

Missionaries are appointed by *Tehrīk-i-Jadīd* to propagate the truth about Islām by preaching, publishing literature and such other lawful means as may be deemed appropriate. A missionary may be Central or Local. The Central missionaries are subject to the rules and regulations of the *Vakālat-i-Tabshīr* Department of the *Tehrīk-i-Jadīd*, while the Local Missionaries work in Pakistan and are under *Ṣadr Anjuman-i-Aḥmadiyya*. The following is a brief history of establishment of various Aḥmadiyya missions outside the Indo-Pakistan subcontinent:

- In 1913, the first foreign mission was established in England under the supervision of Chaudhry Fateh Muḥammad Siyal.
- In 1915, first mission was established in Ceylon and Mauritius. In 1960, a religious newspaper, '*The Message*', was started in Mauritius.
- In 1920, the first mission was opened in the United States of America.
- In 1921, the first missionary was sent to the West African countries. Missions were opened in Ghana,

Welcome to Ahmadiyyat, The True Islām
Nigeria, Sierra Leone.

- In 1924, the foundation of the *Faḍl Mosque* in London was laid by Khalīfatul Masīḥ II^{ra}, himself.
- In 1925, the first mission was set up in Indonesia.
- In 1928, a mission was established in Haifa, Palestine (Israel).
- In 1934, missions were opened in Kenya, Tanzania, Uganda and Burma .
- In 1935, a mission was established in Japan. However, the mission in Japan had to be closed at the outbreak of the second World War. It was re-established in 1969.
- In the period 1935-38, missions were opened in many East European countries such as Poland, Hungary, Yugoslavia and Albania. At the outbreak of the second World War, these missions had to be closed. After the war, these countries came under Communist rule, and the missions, therefore, could not be revived for many years. However, the missions were re-opened later on.
- In 1935, missions were established in Burma and Singapore.
- In 1936, the mission in Spain was established. The Mission was closed in 1937 and re-established in 1946.
- In 1946, a mission was opened in France, but was closed down after a few years. The mission was re-established in 1982.
- In 1946, missions were opened in Switzerland, South Africa and Aden.
- In 1947, the first mission was established in Holland, and the first mosque was built in 1963.
- In 1947, the first mission was established in Malaysia.
- In 1949, a mission was established in Hamburg, Germany and a mosque was built there in 1957. A

second mosque was built in Frankfurt in 1959.

- In 1952, the first South American mission was opened in Trinidad. Mission was also established in Tobago.
- In 1956, mission were opened in Sweden, Suriname and in Liberia.
- In 1957, the first mission was established in the Philippines.
- In 1958, the first mission in Norway was established.
- In 1960, missions were established in Guyana, Togo, Ivory Coast and Fiji Islands.
- In 1961, the first mission was opened in Copenhagen, Denmark. A mission was also established in The Gambia.
- In 1968, the Mission in Canada was established.
- In 1971, the Mission in Zambia was established.
- In 1976, the Mission in Niger was established.
- In 1981, missions were established in Belgium, Benin and Comoros.
- In 1982, Missions were established in Zimbabwe and Mali.
- In 1983, Ḥaḍrat Khalīfatul Masīh IV^{aba} visited Australia and laid foundation of a mosque in Australia. The first Missionary, Mr. Shakeel Munir arrived In Australia on *July 5, 1985*. However, it was in 1903, Ḥaḍrat Mūsa Khān wrote a letter to Ḥaḍrat Promised Messiah and Mahdī^{as} to take initiation and thus, became the first Aḥmadī in Australia. The same year, missions were established in Burkina Faso, Mauritania Zambia and Guinea Bissau.
- In 1984, the Mission in Republic of Congo (Zaire) was established.
- In 1985, missions were established in Brazil, Thailand, Malawi, Rwanda, Brundi and Tuvalu.
- In 1986, missions were established in New Zealand,

Welcome to Ahmadiyyat, The True Islām

Ireland, Kiribati, Nepal, Bhutan and Guinea. The mission in Yugoslavia was re-established in 1986.

- In 1987, mission was established in Papua New Guinea.
- In 1988, the mission was established in Portugal and Tonga.
- In 1989, mission was established in Guatemala.
- In 1991, mission was re-established in Poland.
- In 1993, mission was re-established in Hungary.
- In 1994, mission was re-established in Albania.
- In 2001, missions were established in Azar Bijan, Cyprus, Malta and Venezuela.

(Source: Abdul Majid Tahir, Additional Vakīlūt Tabshīr, London, UK)

v. *Dafters or Phases of Tehrīk-i-Jadīd*

- a. First *Dafter* (Phase 1) of *Tehrīk-i-Jadīd* began in 1934 and was closed in 1944. The members who participated in those years were recorded as the *Mujāhidīn of Dafter 1*.
- b. *Dafter 2* began in 1944 and was closed in 1965.
- c. *Dafter 3* was established by Ḥaḍrat Khalīfatul Masīḥ IIIth in 1965 and was closed in 1985.
- d. Ḥaḍrat Khalīfatul Masīḥ IV^{aba} opened *Dafter 4* in 1985, and all members who start paying *Tehrīk-i-Jadīd Chanda* now are added to *Dafter 4*.

(Tehrīk-i-Jadīd, An Introduction, Published by Jamā'at Ahmadiyya, USA, 1998)

Chanda Waqf-i-Jadīd

Waqf-i-Jadīd scheme was also initiated by Ḥaḍrat Khalīfatul Masīḥ II^{na}, in 1957, primarily to protect the public of

Pakistan from Christian Missionaries' efforts to convert them to Christianity, to train villagers as missionaries for the propagation of Islām, and for the religious training of new converts in the Indian subcontinent. Its work now has been extended to cover Africa and Russia.

Ḥaḍrat Khalīfatul Masīḥ II^m at the time of initiating the scheme stated:

" ... Now I would like to exalt the *Jamā'at* members to a new type of Waqf. I related to you about this scheme briefly in my earlier sermon delivered on July 19, 1957. Although, this scheme has vast scope, yet, at this initial stage I have decided to utilize the services of 10 dedicated teachers or *Wāqifīn*."

(Al-Faḍl, Feb. 16, 1957)

Ḥaḍrat Khalīfatul Masīḥ III^m said:

" ... I expressed my sincere desire that if our boys and girls, 15 years or under, would shoulder the entire financial responsibility of *Waqf-i-Jadīd* scheme, it would be a pleasant display of the esteemed status of our *Jamā'at* ... that our children are prepared to offer such a sacrifice ... It would also be an immense blessing for them and will provide an excellent opportunity to prepare them for future tasks in order to win the pleasure of Allāh."

(Friday Sermon, November 4, 1966)

In 1986, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} extended the Scheme to the whole world:

"Last year I expanded the horizon of *Waqf-i-Jadīd* and made it 'Global' in nature. By the grace of Allāh, the decision has greatly benefited the *Jamā'at*. More so, it appears that there was a Divine inspiration which instilled within me this need to internationalize the *Waqf-i-Jadīd* scheme. This inspiration dictated

Welcome to Ahmadiyyat, The True Islām

to me that the time has come to 'Globalize' this scheme."

(Friday Sermon, January 2, 1987)

He further said:

"Do not consider the *Waqf-i-Jadīd* scheme as an ordinary scheme; indeed, this scheme has a deep and pervasive relationship with the spiritual future of India. Try to have your children participate in this scheme for themselves, as it would have a lasting impact on their future as well."

(Friday Sermon, December 25, 1987)

The suggested rate is \$2 minimum, once a year, from each member of the family. The *Waqf-i- Jadīd* year is from January 1st to December 31st.

‘Īd Fund

This voluntary donation was started by the Promised Messiah and Mahdī^{as} and is to ensure that poor and needy are able to have a joyful ‘Īd.

The Voluntary Chandas

Ṣadqa (Charity)

Ṣadqa is a voluntary donation given by believers for the poor and needy. God has commanded Muslims to ward off calamities and privations by helping those who are less fortunate and require assistance. It can be made at any time. A tradition of the Holy Prophet^{sa} regarding charity is:

اِتَّقُوا النَّارَ وَ لَوْ بِشِقِّ تَمْرَةٍ -

ittaqunnāra wa lau bi shiqqi tamratin

Shield yourselves against the Fire even if it be only with half a date
(Given in alms)

(Bukhārī Kitābuzzakāt)

Some Other Voluntary Chandas

Mosque Fund: For construction of mosques.

Satellite Fund: For Muslim Television Ahmadiyya (MTA).

Africa-India Fund: For helping the needy in Africa and India.

Dārul Yatāma Fund: For the caring of orphans.

Centenary Jubilee Fund: Contributions for this special fund.

Other Funds: The funds that are initiated by *Khalīfatul Masīḥ* as the need arises.

Maryam Marriage Fund: In his Friday sermon on February 21, 2003, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} stated that his mother always helped the poor and the needy. She, particularly, used to help the poor and orphan girls in providing a reasonable dowry at the occasion of their marriages. So, in the memory of his mother and to elevate her spiritual status, Ḥuḍūr states that he will help those parents who due to poverty can not give a reasonable dowry to their daughters at their wedding. Parents of such girls can write to him. If he can not help them, then the Jamā'at will help. God Almighty has bestowed a lot of money to the Jamā'at.

Later on, in the Friday sermon on February 28, 2003, Ḥaḍrat Khalīfatul Masīḥ IV^{aba} stated that in response to the scheme he announced in the previous Friday sermon to help the poor and orphan girls towards their dowry, the Jamā'ats and individuals have responded wholeheartedly. Various Jamā'ats have either sent or pledged 95,803 Pounds towards the fund. While various individuals have either sent or pledged 13,530 Pounds, as well. Some ladies also have given their jewelry. The committee that was established to run the scheme has proposed the name 'Maryam Marriage Fund' for the scheme, which he has accepted.

MUSLIM FESTIVALS AND CEREMONIES

MUSLIM FESTIVALS:

‘ĪDUL FITR (FESTIVAL OF RAMAḌĀN)

The end of the Holy month of *Ramaḍān* is marked by the festival of *‘Īdul fītr*. This joyous day is celebrated to give thanks for the blessings of *Ramaḍān*. Muslims attend the congregational *‘Īd* Prayer service, which is held in the morning, and then spend rest of the day exchanging greetings and gifts with family and friends. They wear new clothes, cook delicious food and invite friends and neighbors to celebrate with them. Fasting during *Ramaḍān* inspires sympathy for the hungry and needy, and encourages Muslims to donate generously to the poor.

‘ĪDUL AḌĤIYYA (FESTIVAL OF SACRIFICE)

This festival comes about ten weeks after *‘Īdul fītr*, and marks the completion of *Hajj* (Holy Pilgrimage of "*Khānah Ka‘bah*" in Mecca). It is the festival of sacrifice commemorating the time when the Prophet Abraham^{as} was ready to sacrifice his son, Ishmael --- for the sake of Allāh. As a result of Abraham's willing obedience, Allāh did not permit Ishmael to be sacrificed, and an animal was substituted instead. It is their obedience to Allāh that is celebrated by Muslims the world over. On this *‘Īd*, which is called *‘Īdul aḍḥiyya*, those that can afford it, sacrifice an

animal and share the meat among families, neighbors and the poor.

(Pathways to Paradise, A Publication of the Lajna Imā'illāh, USA, p 63)

It is stated in the Holy Qur'ān:

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ

***lañyyanā lallāha luhūmuhā wa lā dimā'uhā wa lākiñyyanālu
huttaqwā minkum***

Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. (22:38)

‘*Īdul adḥiyya* is celebrated on the 10th of the month of *Dhul Hijjah*. Muslims who gather in Mecca for *Hajj*, offer their sacrifices on the occasion of ‘*Īdul adḥiyya*, following the example of Prophet Abraham^{as}. This act of sacrificing animals is repeated by Muslims all over the world.

All Muslims, men, women, and children, join in the congregational two *Rak‘āt* Prayer, held in the open, outside a village or town, if possible, on both ‘*Īdul fīṭr* and ‘*Īdul adḥiyya* occasions.

Early in the morning, on an ‘*Īd* day, after taking a bath, Muslims, young and old, put on their best clothes. Children, specially, wear new garments. Perfume is worn, as it was the practice of the Holy Prophet^{sa} to wear perfume on such occasions. Special dishes are prepared on ‘*Īd* days in Muslim homes.

On the occasion of ‘*Īdul fīṭr*, one should pay *Fitrāna* and ‘*Īd Fund* before the ‘*Īd* Prayer. One should have a full breakfast before proceeding to the ‘*Īdgāh*, the place where ‘*Īd* Prayer is to be offered. On the occasion of ‘*Īdul adḥiyya*, however, Muslims are expected to keep fast until after the ‘*Īd* Prayer. It is preferable for those who offer animals for sacrifice that they break their fast with the meals prepared from the meat of those animals.

As was the practice of the Holy Prophet^{sa}, Muslims generally go to the *‘Īdgāh* by one route and return by another route.

The time of *‘Īd* Prayer is before noon. Like Friday Prayer, *‘Īd* Prayer is always offered in congregation. No *Adhān* or *Iqāmat* is called for *‘Īd* Prayers. In the first *Rak‘at* of *‘Īd* Prayer, after reciting *Takbīri Tahrima* and *Thanā*, but before reciting *Atta‘awwudh*, the *Imām* raises his hand to his earlobes seven times saying *Allāhu akbar* each time in a loud voice and then drops his arms to his side each time until after the seventh *Takbīr* when he folds his arms in the normal fashion and proceeds with the Prayer. The followers also raise their hands to their earlobes saying *Allāhu akbar* but in an inaudible voice and then leave their hands hanging to their sides as done by the *Imām*. In the second *Rak‘at* there are five *Takbīrāt*, i.e., the *Imām* and the followers raise their hands to their ears five times saying *Allāhu akbar* and then leave them hanging on their sides each time.

At the end of second *Rak‘at*, after the recitation of *Attashshahud*, and *Durūd* and some of the prescribed Prayers, the *Imām* turns his face towards the right saying *Assalmu ‘alaikum wa rahmatullāh* and then turns his face to the left saying the same, to mark the end of the Prayer.

After the *‘Īd* Prayer, the *Imām* delivers a sermon. Like for Friday Prayer, *‘Īd* sermon consists of two parts. It should be noted that the sermon for the Friday Prayer precedes the Prayer, while on the occasion of *‘Īd*, the sermon follows the Prayer.

After performing the two *Rak‘āt* of *‘Īdul adḥiyya* and *‘Īdul fiṭr* Prayers, the *Imām* and the congregation recite the following words of glorification of God in an audible voice:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ، لَا اِلٰهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَ
لِلّٰهِ الْحَمْدُ

allāhu akbar, allāhu akbar, lā ilāha illallāhu wallāhu akbar
allāhu akbar wa lillāhil ḥamd

Allāh is the Greatest; Allāh is the Greatest. There is none worthy of worship except Allāh; Allāh is the Greatest and all Praise belongs to Him

(Kitābus-Ṣalāt, Writer: Ibnī Abī Shaibah)

Similarly, from the time of *Fajr* Prayer on the 9th *Dhul Ḥijjah* till the ‘*Aṣr*’ time of the 13th of *Dhul Ḥijjah*, loud recitations of the above verses are made after each congregational *Farḍ* Prayer service.

(Mustadrik Ḥākim, Vol 1, p 299, Published in Bairut)

To recite the above mentioned verses while going to the ‘*Īdgāh*’ and while coming back, is to follow the practice of the Holy Prophet^{sa}.

MUSLIM CEREMONIES:

MARRIAGE

Marriage is a sacred institution in Islām. The family is the basic unit of human society. The foundation of a family is laid through marriage. One of the principal consideration to be kept in mind in the choice of a spouse is set out in one of the verses that the Holy Prophet^{sa}, always recited on the occasion of the celebration of a marriage.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِغَدٍ^ج

*yā ayyuhalladhīna āmanuttaqullāha waltanzur nafsummā
qaddamat li ghad*

O ye who believe! fear Allāh; and let every soul look to what it sends forth for the morrow. (59:19)

Welcome to Ahmadiyyat, The True Islām

This means that the choice should be determined not only with reference to obvious and immediate considerations, but also with reference to the more lasting consequences of the contemplated union, both in this life and in the next.

The Holy Prophet^{sa} said:

إِنَّمَا الدُّنْيَا مَتَاعٌ وَ لَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنَ الْمَرْأَةِ الصَّالِحَةِ -

**innamaddunyā matā'un wa laisa min matā'iddunyā shai'un
afdalu minalmar'a tiṣṣ āliḥati**

"Surely, the world is but a provision and none of the provisions of the world is better than a pious wife."

(Ibn Mājah Abwābunnikāh)

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَ لِحَسَبِهَا وَ لِحَمَالِهَا وَ لِدِينِهَا ،
فَاطْفُرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ -

**tunkahul mar atu li arba'in li mālihā wa li hasabihā wa li
jamālihā wa li dīnihā faḥfur bi dhātiddīni taribat yadāka**

"Women are married for four reasons: For the sake of wealth, for the sake of connections, for the sake of beauty, and for the sake of religion. However, your choice should be determined by Faith or religion as this is the source of lasting happiness."

(Bukhārī Kitābunnikāh)

Prohibitions Concerning Marriage

Allāh has laid down prohibitions concerning marriage, and other aspects of relations between men and women:

1. According to the Holy Qur'ān, a Muslim is not permitted to marry the following relatives: mother, father, sister, brother, aunts and uncles, nephews and nieces. However, Muslims are permitted to marry cousins. There are still other prohibited marriage relationships. For example, a man cannot marry his stepdaughter if he has cohabited with her biological mother. Nor can he have two sisters in marriage at the same time (*See Holy Qur'ān, 4:23-24*).
2. Islām also makes clear to whom a Muslim is allowed to marry as far as his/her religion is concerned. Marriage with an idolater is totally forbidden for both sexes (*See Holy Qur'ān, 2:222*). However, men are allowed to marry women of the 'people of the Book' (i.e., those who follow a Revealed Scripture), although it is not considered preferable.

The Promised Messiah and Mahdī^{as} has limited the category of the 'people of the Book' to Jewish and Christian women. He has also prohibited Aḥmadī women from marrying non-Aḥmadī men. The reasoning behind this is very sound. A woman is not permitted to marry outside her faith because when she is in her husband's home environment, she and her children are exposed to non-Muslim and non-Aḥmadī culture and practices. This makes it very difficult for her to remain steadfast in her own faith and bring up her children as Muslims. A man, on the other hand can more easily influence his wife and bring her into the Islāmic way of life.

3. Islām does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Even

preliminary acts of physical love, outside the marriage are prohibited. To remain sexually inactive and chaste before marriage is an extremely important injunction in the Holy Qur'ān. Adultery, fornication and having secret relationships with the opposite sex is a heinous moral lapse which is categorically condemned in the strongest terms by Islam. This prohibition includes dating, secret paramours and experimental living together. As these are regarded as heavy sins, they carry severe penalties (*See Holy Qur'ān, 24:3-4*). The Islāmic way of life does not approve mixed parties of grown-ups.

(*Pathways to Paradise, Lajna Imā'illāh, USA, pp 41, 44-45*)

Nikāḥ (Announcement of Marriage)

At marriages, *Nikāḥ* and *Walīma* functions are celebrated.

Nikāḥ

Nikāḥ is a *Sunnah* of the Holy Prophet^{sa}. A person who, despite having the ability and means to do *Nikāḥ*, does not do *Nikāḥ*, he disobeys the clear orders of God Almighty and the Holy Prophet^{sa}. The Holy Prophet^{sa}, has very forcefully instructed his followers to do so. He has said about marriage:

وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي -

wa ata zawwajunnisā-'a faman raghiba 'an sunnatī fa
laisaminnī

"Marriage is my precept and my practice. Those who do not follow my practice are not of me."

By doing *Nikāh*, one develops new relationships, is saved from various sins and dangerous diseases, and lives a peaceful life. However, if one cannot afford monetarily to do *Nikāh* or cannot find a partner to marry, then the person is ordered to keep fasts.

The *Nikāh* Sermon

The following is the Arabic sermon which the Holy Prophet^{sa} used to deliver on occasion of the solemnization of a marriage. This sermon may be followed by another in one's own language. The ceremony is completed by the public declaration by the groom, and the bride's *Walī* (Father or Guardian), of their consent of marriage.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنُؤْمِنُ بِهِ، وَنَتَوَكَّلُ عَلَيْهِ
وَنُعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ
فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ،^ط وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ، لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ،^ط أَمَّا بَعْدُ
فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ . بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*alḥamdu lillāhi naḥmaduhū wa nastaʿīnuhū wanastaghfiruhū
wa nuʿminu bihī wa natawakkalu ʿalayh wa naʿūdhu billāhi
min shurūri anfusinā wa min sayyiāti aʿmālīnā maʿnyyahdī
hillāhu fāfā muḍilla lahū wa maʿnyyuḍlilhu fāfā hādīya lah wa
nash hadu allā ilāha illallāhu waḥdahū lā sharīkalahū wa nash
hadu anna muḥammadan ʿabduhū wa rasūluh ammā baʿdu fa
aʿūdhu billāhi mi nashshaitā nirrajimbismillā ḥirramā nirrahīm*

All praise is due to Allāh, we laud Him, we beseech help from Him and

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ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allāh's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allāh guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, except Allāh. He is Alone, and has no partner. We bear witness that Muḥammad is His Servant and Messenger. After this, I seek refuge with Allāh from Satan, the rejected, and I begin with the name of Allāh, the Gracious, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

yā ayyuhannāsuttaqū rabbaku mulladhī khalaka kumminnafsiñwwāḥida tiñwwa khalaqa minhā zaujahā wa baththa minhumā rijālan kathirañwwa nisā’ wattaqulla halladhī tasā’alūna bihī wal arḥām innallāha kāna ‘alaikum raqība

O Ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women; and fear Allāh, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allāh watches over you. (4:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِغُذٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

yā ayyu halladhīna āmanutta qullāha waltanzur nafsummā qaddamat li ghad wattaqullāh innallāha khabīrum bimā ta‘malūn

O ye who believe! fear Allāh; and let every soul look to what it sends forth for the morrow. And fear Allāh; verily Allāh is Well-Aware of what you do. (59:19).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا ۝

*yā ayyu halladhina āmanuttaqullāha wa qūlū qaulan
sadidañyyuṣliḥ lakum a‘amālakum wa yaghfirlakum dhunū
bakum wa mañyyuṭi ‘illāha wa rasūlahū faqad fāza fauzan
‘azīma*

O ye who believe! fear Allāh, and say the right word. *He will* reform your conduct for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success. (33:71-72)

(Musnadul Imām A ‘ẓam Kitābunnikāḥ, Timidhī and ibni Mājah Kitābunnikāḥ)

*Some of the requirements which should be met before
Nikāḥ* is performed:

1. Both the man and the woman whose *Nikāḥ* is to be performed should be asked whether they agree to marry each other or not. If any one of the two refuses to marry the other, then *Nikāḥ* cannot be performed.
2. For the woman, her near relation such as her father or brother must agree to the *Nikāḥ*, because, the *Shari‘ah* had made it compulsory that the woman has a guardian. Thus,

in Islāmic *Shari‘ah*, a woman cannot marry someone till her guardian does not give her permission to do so.

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَا
نِكَاحَ إِلَّا بِوَلِيِّ

‘an abī mūsā^{ra} ‘aninnabiyyi^{sa} qāla lā nikāḥa illā bi
waliyyin

Abū Mūsā^{ra} reports: The Prophet^{sa} said: 'No marriage is (Legal)
without the (Permission of the) guardian.'

(Ibn Mājah)

3. *Ḥaq Mehr* (The money the husband either gives or promises to give to his wife) must be fixed. Without fixing *Ḥaq Mehr*, *Nikāḥ* cannot take place. *Shari‘ah* has not fixed any limit for the *Ḥaq Mehr*. Man can fix any amount as *Ḥaq Mehr* according to his monetary status and the amount must be agreed upon by both parties.

Ḥaḍrat Khalīfatul Masīḥ II^{ra} has stated that if someone asks him how much *Ḥaq Mehr* should be? He will suggest that the *Ḥaq Mehr* should range from 6 months to a year's salary of the bridegroom.

(Al-Faḍl, December 12, 1940)

4. The *Nikāḥ* must be announced in the presence of as many people as possible. *Nikāḥ* performed secretly is invalid in the eyes of the *Shari‘ah*. *Nikāḥ* is established by the offer and acceptance of the marriage proposal. The offer and acceptance must be in the same gathering and must be widely publicized. The following is a brief explanation of the requirements as stated in the *Fiqh Ahmadiyya*:

- A. Offer and acceptance means that one of the parties proposes marriage in accordance with specified

terms and the other party accepts it.

In the marriage contract the offer is from the side of the woman and acceptance from the man. But this is not essential. Either side may initiate the offer; it will be considered valid acceptance.

If a single person is acting as the Guardian and Legal Representative from both sides, he may announce both the offer and the acceptance.

There are no specified words to express the offer and acceptance. Whatever the words, they must be clear and unambiguous. They should clearly indicate the agreement of both parties to the marital bond and should not be susceptible to any other interpretation.

- B. The offer and acceptance can be in person or through a representative. It is not necessary that the woman should appear in person. Her representative can express her consent. This is indeed a preferred way.

If the man is not present in the gathering, his agreement can be expressed by his representative. However, in such a case, authentic and reliable documentation must be submitted indicating his agreement. Furthermore, there must be available firm proof of his appointment of the representative.

- C. Announcement of the *Nikāḥ* is an essential requirement. *Nikāḥ* should be announced in a manner that it becomes generally known. The Holy Prophet^{sa} has commanded that the publicity be given to *Nikāḥ*. The words of the *Ḥadīth* are:

أَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا
عَلَيْهِ بِالذَّفِّ -

a‘linū hādhannikāha waj‘alūhu fil masājidi
wadribū ‘alaihi biddaffi

Announce the *Nikāh*, perform it in the mosques, play upon *Duff* (A musical instrument) to make it widely known.

(*Tirmidhī Kitābun Nikāh Bāb I’tānnunnikāh wa Ibni Mājah* , p 136/1)

- D. Secret *Nikāh* is undesirable, even if the witnesses are present. The Holy Prophet^{sa} has said about secret *Nikāh*:

لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ . لَا نِكَاحَ إِلَّا بِشَهُودِ الْبَغَايَا اللَّاتِي
يَنْكِحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ

lā nikāha illā bi bayyinin lā nikāha illā bi
shahūdin albaghāyallātī yankihna anfusa hunna
bi ghairi bayyinin.

There is no *Nikāh* except if it is widely known and the witnesses are present. Women who marry themselves without satisfying the rule of wide knowledge as required by *Shari‘ah*, are of evil character.

(*Tirmidhī Kitābun Nikāh Bāb 'Tā nikāh illā bi bayyinin'*
p.130/1; Article 7 of *Fiqh Ahmadiyya Relating to the Conduct of a Nikāh*, The Ahmadiyya Gazette, June 2000, p 18)

The marriage ceremony (*Nikāh*) is performed by a lawful Islāmic authority, perhaps a missionary or the President of the *Jamā'at*. The procedure of the religious ceremony itself is simple. Once the *Nikāh* forms are filled out and signed by the authorized persons as directed in the *Nikāh* form, and the *Nikāh* is publicly announced and witnessed, the contract is legal. The person officiating recites the *Nikāh* sermon which was recited by the Holy Prophet^{sa} and asks for the consent of both parties. This is followed by prayer.

Couples must get a legal marriage license and whatever else is required by the law of the land. In some US states, the law requires that the person performing the *Nikāh* must be civilly licensed. If so qualified his solemnizing of the rituals is sufficient to legalize the marriage. If he is not licensed, the couple must precede their religion ceremony with civil ceremony, usually performed by the City Hall. The guardian of the bride should ensure that these steps are followed so that the bride's rights as a wife are legally and civilly protected.

Walīma

After the marriage has been solemnized, the bridegroom gives a reception which is called *Walīma*. To give a reception (*Walīma*) is a *Sunnah* of the Holy Prophet^{sa}, and it is required that the poor and orphans are also invited to the reception. As far as the reception feasts and other related expressions of joy are concerned, the rich are very firmly warned that any feast to which the poor have not been invited is cursed in the sight of God. Thus, amongst the most well dressed richest members of the society, one finds the most poorly dressed poor people mixing freely with the rich.

Divorce

Divorce is allowed in Islām, but is regarded as one of the most displeasing act of all the lawful acts in the sight of Allāh. The tradition of the Holy Prophet^{sa} regarding divorce is:

أَبْغَضُ الْحَالِلِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الطَّلَاقُ -

abghaḍul ḥalālī ilallāhi 'azza wa jallatṭalāqu

Divorce is least desirable of all the lawful acts

(Abū Dā'ūd Kitābunnikāḥ wa Ibnī Mājah)

Therefore, the divorce procedure is so designed to allow every chance of conciliation. Under Islāmic law, divorce must be pronounced three times, with an interval of a month between each pronouncement. During this time, the wife stays in the family home (Unless she has committed adultery), and reconciliation is encouraged. If the divorce does become final, the husband is instructed to "send her away in kindness." He is financially responsible for his children until they come of age, and is responsible for his wife for a period (*'Iddat*) after the divorce. Divorce may be initiated by either husband or wife. If the husband seeks the divorce, it is called '*Talāq*' and he may not ask the return of any gifts he made to the wife. If the wife wants the divorce, it is called *Khul'a*, and she should return her dower. If the husband does not divorce, then the woman can apply to the court that she may be separated from her husband. Both divorced men and women are permitted to remarry (Other mates).

The Promised Messiah and Mahdī^{tas} writes:

"The law of Islām has not left the matter of divorce entirely in the hands of the husband, but has also authorized the wife to obtain divorce

through the court. Such divorce is designated in Islāmic jurisprudence as *Khul'a*. In case a husband should ill treat his wife, or should no longer be capable of discharging his obligations towards her, or should change his religion, or it should become difficult for the wife to continue to live with him on account of some incompatibility, she or her guardian can have recourse to the judge for dissolution of the marriage. In such case the judge should call upon the husband to show cause why the marriage should not be dissolved, and if he finds that the wife's complaint is justified he would decree dissolution of the marriage. As in the case of marriage the Islāmic law requires the consent of not only the wife but also that of her guardian, namely her father, or brother, or other near male relative, so also it does not approve of a wife departing from her husband of her own free will. It is obligatory upon her to have recourse to the judge for that purpose so that she should not come to harm on account of her lack of understanding."

(Chashma'i Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 276-291)

POLYGAMY

This is a subject that generates more misconceptions about Islām than any other subject. Islām does allow polygamy, i.e., having more than one wife at the same time. However, it does not encourage it. Islām also makes it obligatory for Muslims to obey the laws of marriage of the country they reside in.

The Promised Messiah and Mahdi⁷⁸⁸ writes about the permission of polygamy in Islām:

"Some critics object that polygamy involves intemperance and that monogamy is the ideal system. This amounts to unwarranted interference in other people's affairs. It is well known that Islām permits marriage with as many as four women at the same time, but there is no compulsion. All men and women are aware of this. It is permissible for a woman at the time of her marriage to obtain an assurance from her husband that he would not marry another wife during the currency of the marriage, in which case the husband would be bound to give effect to the assurance and is content with the law as it is, it does not behove any one else to raise an

Welcome to Ahmadiyyat, The True Islām
objection.

Every sensible person can understand that plurality of wives is not obligatory in Islām, but is permissible. If a husband desires, for some valid reason to take advantage of this permission, and his wife is not happy over it, she can ask for divorce, and need not reconcile herself to the situation proposed by the husband. If a woman receives an offer of marriage from a man who is already married it is open to her to decline the offer. But if the both women are agreeable to the husband's proposal, no one else has the right to intervene in the matter. God Almighty having permitted plurality of wives in case of valid need and the women concerned being agreeable to the proposed situation, no one has any business to interfere. This is a matter of human rights. It effects both the first wife and the second wife. If the first wife is not agreeable and feels that her rights as a wife will be placed in jeopardy by the second marriage of her husband, she can seek deliverance from the situation by demanding a divorce, and should the husband be unwilling to comply with her demand she can enforce it through a court. If the proposed second wife is unwilling to face the situation, she need not consent to it.

It is idle to object that justice cannot be maintained in such a situation. Nevertheless God Almighty in the Holy Qur'ān has directed that a husband who has more wives than one should deal equitably with each, and if he should be apprehensive that he would not be able to do so he should confine himself to only one wife:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ط ذَلِكَ أَدْنَى
أَلَّا تَعُولُوا ط

*fa in khiftum allā ta'dilū fa wāhidatan au mā malakat
aimānukum dhālika adnā allā ta'ulū*

And if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice.
(4:4)

It is mere bigotry to suggest that polygamy is resorted to out of a desire for sexual indulgence. I have known cases in which a person inclined towards such indulgence has been able to safeguard himself against it and against sexual misconduct by recourse to the blessed system of polygamy, and this device helps such a one to lead a virtuous and pious life. Failing this many are carried by the fierce storm of passion to the doors of women of ill fame, and they become afflicted with venereal and other dangerous diseases. They indulge openly and covertly in such evil practices to which those who are happily married to two or three wives never succumb. Such people restrain themselves for a short while and then yield suddenly to the fierce onslaught of their passions like the bursting of a dam, whereby vast areas are flooded and ruined.

The truth is everything depends on motive. Those who feel that through a second marriage they would be able to live righteously or that they would be able to procreate righteous progeny should certainly have recourse to this blessed system. In Divine estimation misconduct and evil looks are such heinous sins as destroy all good actions and earn physical torment in this very life. Therefore, if a person marries more women than one with motive of making himself secure in the citadel of righteousness, it is not only permissible for him but becomes a source of spiritual merit."

(*Chashma 'i Ma 'rifat, Rūhānī Khazā'in, Vol 23, pp. 245-248*)

‘AQĪQA

Islām requires that when a child is born, *Adhān* in the right ear and *Iqāmat* in the left ear of the child should be recited. Thus, from the very beginning the child is subconsciously attracted to the Truth and Beauty of the Creator. Furthermore, a pious person should give "*Ghūtti*" [first-ever dose of food (crushed dates or honey) to new born infant] to the baby. The child should be given a Muslim name.

On being asked about the significance of the *Adhān* called in the ear of a newborn baby, the Promised Messiah and Mahdī^{78s} said:

"The words which are uttered into the ears of the baby at that time

Welcome to Ahmadiyyat, The True Islām

have a great effect on his morals. It is, therefore, a very good practice."

(The Badr, 28, 3, 1907)

The birth of a child is celebrated by sacrificing an animal and inviting relatives, friends and the poor to a feast called the ‘*Aqīqa*. ‘*Aqīqa* ceremony is usually done on the seventh day of the birth of a child. However, it also can be done on either 14th or 21st day of the birth of the child. Some scholars say that parents can do ‘*Aqīqa* of their child till the time the child becomes an adult. Similarly, the child can do his own ‘*Aqīqa* when he is an adult. Two goats or lambs are sacrificed for a boy, and one goat or lamb is sacrificed for a girl. Child's head is also shaved on seventh day of the birth. It is preferred that circumcision in the boys is done on or by 7th day of birth. However, if the circumcision is not done in the infancy it must be done before the child becomes an adult.

(Dīnī Syllabus for the Training of 'Nou Mubā'in', (in Urdū), Nazārat Nashru Ishā'at, Qadian, p 38)

ĀMĪN

When a child finishes the Holy Qur'ān for the first time, his parents celebrate with an "*Āmīn*". The child recites a portion of the Holy Qur'ān in the presence of his or her family members, family friends and other people present at the occasion. After listening to the recitation of a portion of the Holy Qur'ān by the child, the audience joins in prayer for the child, and sweets are distributed.

JAMĀ‘AT'S VARIOUS OTHER FUNCTIONS

The Ahmadiyya Movement holds many functions, on the national, regional, and local level. These are called *Ijtimā‘* and *Jalsa*. These provide great moral and spiritual uplift. They also give members the opportunity to meet old and new friends.

Some days that are specially celebrated are:

- Ṣīratun Nabī Day:*** Celebration of the exemplary character of the Holy Prophet^{sa}.
- Masīḥ Ma‘ūd Day:*** Celebration of the coming of the Promised Messiah and Mahdī^{as} as foretold by the Holy Prophet of Islām^{sa}. The Day is celebrated on March 23rd.
- Muṣleḥ Ma‘ūd Day:*** Celebration of the fulfillment of the prophecy of the Promised Messiah and Mahdī^{as} concerning birth of a son (The Promised Reformer). The Day is celebrated on February 20th.
- Khilāfat Day:*** To celebrate Allāh's mercy in providing the blessings of *Khilāfat*. The Day is celebrated on May 27th.
- Religious Founders' Day:*** People of other faiths are invited to talk about their religion and its founder.

STATUS OF WOMEN IN ISLĀM

It is misunderstood that Islām neglects women and does not give them any rights, or women are considered inferior to men. It is due to a lack of Islāmic knowledge. If the Holy Qur’ān and sayings of the Holy Prophet of Islām^{sa} are studied, it becomes very clear that it is Islām which has really elevated the status of women. Before Islām, women were sold as personal commodities. Female children were buried alive because they were considered as a curse for the family. But it is Islām which gave every respect and honor to women and brought them at the level of men; otherwise women were mistreated in every sphere of life. In Islām, a woman enjoys equal status with a man. The object of her creation, her duty to God and her duty to fellow human beings, is the same as that of a man.

Islām has not only made women heirs to property, but has given them equal rights with men, but not in a manner that would disregard the distinctive features of their anatomy and their exclusive responsibilities in the rearing and nursing of children.

In the time of the Holy Prophet^{sa} and his successors, Muslim women went to mosques, performed pilgrimage, observed fast and gave charity in the cause of God out of their personal property and income. They accompanied men to the battlefield and provided water and tended the wounded, some even took part in actual combat. All this was done more than fourteen hundred years ago when not a single woman in any part of the world had raised a voice against her plight. Islām has always provided equal rights and equal opportunities for men and women, as the Holy Qur’ān says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْفَتِينَ

وَالْقَنِتَتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
لَا عَدَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

innal muslimīna wal muslimāti wal mu'minīna wal mu'mināti
walqānitīna walqānitāti waṣṣādiqīna waṣṣādiqāti waṣṣābirīna
waṣṣābirāti walkhāshi'īna walkhāshi'āti walmutaṣaddiqīna
walmutaṣaddiqāti wṣṣā'imīna waṣṣā'imāti walhāfizīna furūja
hum walhāfizāti wadh dhākirīnallāha kathīrañwadh dhākirāti
a-'addallāhu lahummaghfira tañwwa ajran 'azīmā

Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allāh much and women who remember *Him* -- Allāh has prepared for *all of them* forgiveness and a great reward. (33:36)

It is misunderstood that Islām does not permit equal opportunities to women to seek knowledge, with men. It is entirely wrong; such a concept is never presented by Islām.

The Holy Prophet^{sa} says in this regard:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ -

It is the duty of every Muslim man and Muslim woman to seek knowledge.

(Ibni Mājah Bāb Faḍlul 'ulamā' walhath 'alā talabul 'ilm musnad al imām al a'zam - kitābul 'ilm, p 20)

Then again, the Holy Qur'ān says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا ۚ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۚ فَلَمَّا أَثْقَلَتْ دَعَوُ
اللَّهِ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّكِرِينَ ۝

hu wallādhī khlaqakumminnafsiñwwāhidatiñwwa ja'ala
minhā zaujahā li yaskuna ilaihā falam mā tagashshāhā ḥamalat
ḥamlan khafīfan famarrat bihī falam mā athqaladda 'awallāha
rabbahumā la'in ātaitanā ṣāliḥalla nakūnanna minashshākirīn

He it is Who has created you from a single being and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allāh: 'If You give us a healthy righteous child we shall surely be of those who are grateful.' (7:190)

The greatest objection about the treatment of women in Islām is based upon the following verse of the Holy Qur'ān:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكُنْنَ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ

الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَاللِّرْجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ

حَكِيمٌ ۝

wal muṭallaqātu yatarabbaṣna bi anfusihinna thalāthata qurū'
wa lā ya ḥillu lahunna anyyaktumna mā khalaqallāhu fī
arḥāmihinna in kunna yu'minna billāhi wal yaumil ākhir wa
bu'ūlatuhunna a-ḥaqqu bi raddi hinna fī dhālika in arādū
islāhā walahunna mithlulladhī 'alaihinna bil ma'rūfi wa
lirrijāli 'alaihinna darajah wallāhu 'azizun hakim.

And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (The women) have rights similar to those (Of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise. (2:229)

This verse is very clear, there should not be any problem to understand it, because this verse is not talking about any pre-eminence of men over the women. Rather, men are given more responsibilities about taking care of the women and to give them every possible protection. It must be noted that the Holy Qur'ān is not saying that the men are rulers over the women. Rather, they are guardians or protectors. So it gives even more importance to the women.

Women have different roles in society. Sometimes she appears as a mother, sometimes as a wife and sometimes as a daughter. All these roles are respected and dignified in Islām.

Woman as Mother

In connection with respect, honor and status of woman as a mother, the Holy Prophet^{sa} says:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

al jannatu taḥta aqdāmil ummahāti

Paradise lies under the feet of your mothers.

(Nisā'ī and Baihaqī)

The status described in the tradition of the Holy Prophet^{sa} is a great credit for women. No religion other than Islām presents such a status for women. There is not even a remote chance to reach to the nearness of these teachings of Islām.

The strain of caring for one's parents in their old age, the most difficult time of their lives, is considered an honor and blessing, and an opportunity for great spiritual growth. God asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they preferred us to themselves. Mothers are particularly honored. In Islām, serving one's parents is one of the greatest duties. It is considered despicable to express any irritation when, through no fault of their own, old age becomes difficult for them. The Holy Qur'ān says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَ

قُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝

wa qadā rabbuka allā ta‘budū illā iyyāhu wa bil wālidaini
iḥsāna imma yablughanna ‘indakal kibara aḥada humā au
kilāhumā falā taqulla humā uffīñwwa lā tanhar humā wa qulla
humā qaulan karīma wakhfīd la humā janā-hadhdhalli
minarraḥmati wa qurrabbir ḥamhumā kamā rabbayānī ṣaghīra

Thy Lord has commanded, "Worship none but Him, and *show* kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words. And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'" (17:24-25)

Once a companion of the Holy Prophet^{sa} of Islām asked, 'O, Apostle of Allāh! To whom should I show kindness?' He replied:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ إِلَى رَسُولِ اللَّهِ
ﷺ فَقَالَ يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ بِحُسْنِ
صِكَابَتِي؟ قَالَ : أُمُّكَ -
قَالَ ثُمَّ مَنْ؟ قَالَ : أُمُّكَ -
قَالَ ثُمَّ مَنْ؟ قَالَ : أُمُّكَ -
قَالَ ثُمَّ مَنْ؟ قَالَ : أَبُوكَ -

وَفِي رِوَايَةٍ يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ؟

قَالَ : أُمُّكَ - ثُمَّ أُمُّكَ - ثُمَّ أَبُوكَ - ثُمَّ أَدْنَاكَ
أَدْنَاكَ -

‘an abī Hurairata^{ra} qāla jā’a rajulan ilā rasūlillāhi^{sa} faqāla ya rasūlallāhi^{sa}! man a-haqqunnāsi bi husni ṣaḥābatī? qāla: "Ummuka. qāla thumma man? qāla: ummuka. qāla thumma man? qāla: ummuka. qāla: thumma man? qāla: abūka." wa fī riwāyatin, yā rasūlallāhi^{sa}! man a-haqqu bi ḥusniṣṣuḥbatī? qāla: "ummuka, thumma ummuka, thumma ummuka, thumma abūka, thumma adnāka adnāka."

Abū Huraira^{ra} relates that a man came to the Holy Prophet^{sa} and enquired: 'Messenger of Allāh^{sa}! Which of all the people is best entitled to kind treatment and the good companionship from me?' He replied: 'Your mother.'

And after her? The Holy Prophet^{sa}!replied: 'Your mother.'

And after her? The Holy Prophet^{sa}!replied: 'Your mother.'

And after her? He replied: 'Your father.'

Another version is: The man asked: 'Prophet of Allāh^{sa}! Who is best entitled to my kind treatment?' He replied: 'Your mother, then your mother, then your mother, then your father, and then your relatives, your near relatives in order of rank wise.'

(Bukhārī Kitābul adab Bāb min a-ḥaqqunnāsi biḥusnaṣṣuḥbatī wa Muslim)

Woman as Wife

Woman as a wife, has also a very great status in Islām as it is described in the teachings of the Holy Qur’ān and sayings of the Holy Prophet of Islām^{sa}.

The Holy Qur'ān says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ⁰

wa min āyātihi an khalaqa lakummin anfusikum azwājalli
taskunū ilaiḥā wa ja'ala bainakumma waddatañwwa raḥmah
inna fī dhālika la āyātilli qaumiñyyata fakkarūn

And *one* of His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect. (30:22)

The Holy Prophet of Islām^{sa} says:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

khairukum khairukum li ahlihi wa 'anā khairukum li
ahli

The best among you are those who are good to their families and I am the best of those who are good to their families.

(Abū Dā'ūd)

Woman as Daughter

As a daughter, woman also has a great status in Islām. It is mentioned in the sayings of the Holy Prophet of Islām^{sa} :

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَ ثَنِي مِسْكِينَةٌ تَحْمِلُ
ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا
تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَأَسْطَعَمْتُهَا ابْنَتَاهَا فَشَقَّتِ
التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا
فَذَكَرْتُ الَّذِي صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ : إِنَّ اللَّهَ قَدْ
أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ -

‘an ‘Ā’ishata^{ra} qālat: jā’atnī miskīnatun taḥmilubnataini lahā
fa aṭ’amtuḥā thalātha tamarātin fa aṭat kulla wāḥidatin
minhumā tamratañwwa rafa‘at ilā fīḥā tamratalli ta’kulahā fas
taṭ‘amat habnatāḥā fa shaqqa tittamratallatī kānat turīdu an
ta’kulahā bainahumā fa a‘jabanī sha’nuhā fa dhakartulladhī
ṣana‘at li rasūlillāhī^{sa} faqāla: innallāha qad aujaba lahā bihal
jannata au a‘taqaḥā biḥā mi nannār

Ḥaḍrat ‘Ā’isha^{ra} relates that a woman came to me with her two little daughters. I gave three dates to her. She gave one date to each of her two daughters. She was about to put the third date in her mouth when her daughters asked her for the last date. At this, she divided the date into two parts and gave one part to each of her daughters. I was very much astonished to see her maternal love for the children, and I mentioned it to the Holy Prophet^{sa}. The Prophet of Islām^{sa} said: 'On account of this act, God Almighty has granted her a place in the Heaven or he said that God Almighty has saved her from fire of Hell due to the love shown by her towards her daughters.'

(Bukhārī Kitābuz Zakāt Bāb ittaqunnāra wa lau bi shaqqi tamratin)

To sum up, a Muslim woman's primary duty is her duty to Allāh, and then comes her duty to her fellow beings. Islām reminds her

that her foremost responsibility is to her husband and children. However, it does not restrict her to that role; she has the right to go out and work if she needs to, but she is not obliged to shoulder the financial responsibility for the household. She is encouraged to seek higher education for her own improvement, and subsequently for her offspring. The institution of *Purdah* (Veil) provides her with an environment of respect and dignity. In no way does it limit her pursuit of a professional career, a business or other kind of profitable activity.

Some misconceptions concerning the role of women in society are prevalent because, unfortunately, some "Muslim" countries do not practice the teachings of the Holy Qur'ān. In these societies, the education and training of Muslim women is very much neglected. This may be due to political reasons; or to the fact that some of these societies live in abject poverty, where women are deprived of their right to education. Lacking this tool, they are unaware of the status Islām has given them and are still submitting to conditions similar to the time before Islam was born.

However, Within the Aḥmadiyya Muslim *Jamā'at*, one will find that women are well aware of the rights that were brought to them by the Holy Prophet of Islām^{sa}. Most Aḥmadi women are well-educated, and active in many spheres of life, while maintaining their dignity through Islām. One of the beautiful aspects of Islāmic teaching is that by defining the role of women in society, and then by giving dignity to that role, Muslim women feel fulfilled in themselves. This is a great blessing from God Almighty.

(The Aḥmadiyya Gazette, January 2002, pp 17-19; Pathway to Paradise, Lajna Imā'illāh, USA, pp. 37-38)

Segregation of the Sexes

People in the West grossly misunderstand the Islāmic social system of '*Purdah*' (Lit. Veil), which is seen as the segregation between the two sexes. The misunderstanding partly arises out of a misapplication of the

Welcome to Ahmadiyyat, The True Islām

true teachings of Islām in many parts of the Muslim world and the negative role of the Western media. It has become a rule with the Western media to associate the ugliness of behavior, wherever it occurs with Islām, and to refrain from associating Jewish, Christian, Buddhist or Hindu behavior to their respective religions.

The Islāmic injunction of segregation is certainly not born out of a narrow-minded attitude of the past dark ages. In fact, the question of promiscuousness or otherwise in a society, has no relationship whatsoever to the advancement or backwardness of time. Societies throughout history have either ridden along the crest or descended to the troughs of social or religious waves.

The concept of women's liberation is not at all a progressive trend of human society. There is strong evidence that both in the remote past, as well as in the closer period of human history, women as a class have held a very powerful and dominant position in human society in different parts of the world.

Free and uninhibited intercourse between the male and female section of the society is nothing new and novel. Civilizations came and went. Behavior patterns kept oscillating between one style and another. The myriads of social tendencies have been falling and settling down into different patterns, only to go through new experimentation and formation at each twist of the kaleidoscope. Yet, no trend has ever been fixed by which we could conclude with certainty that throughout history, society traveled from segregation to promiscuity or from confinement to comparative emancipation and liberation of women. ...

... Before Islām, in Arabia, women were treated as chattels and were deprived the right to oppose their husbands, fathers or other members of the family. However, there were exceptions to the rule. Occasionally, a woman of outstanding leadership quality would play a significant role in the affairs of the tribe.

Islām changed all that, not as a natural progressive outcome of social tensions but as an arbiter of values. A social system was dictated from on high which was unrelated to the normal forces which shape a society.

Through the teachings of segregation, sexual anarchy was brought to a sudden halt. Order between male and female relationship was established on the basis of deep moral principles. The status of women was simultaneously raised to such high standards that they could no longer be treated as helpless commodities. They were given an equal share in the affairs of life. Whereas previously, they were distributed as chattels of inheritance, now they could inherit not only the estate of their fathers but also of their husbands, children and next of kin. They could now stand up to their husbands and talk back to them. They could reason with them and, of course, had the full right to disagree. They could not only be divorced but they had equal rights to divorce their husbands if they so pleased. ...

... The teaching of segregation should be understood in this context. It was not the outcome of any male superiority, but was designed to establish the sanctity of the home; to create greater trust between man and wife; bring temperance to basic human urges; and to harness and discipline them so that, instead of being released as powerful demons in society, they play a constructive role, just as harnessed forces play a role in nature.

The Islāmic concept of segregation is only to be understood in the context of measures to protect the sanctity of female chastity and the honor of women in society so that the dangers of violating these objectives are minimized. ...

... According to Islām, women must be emancipated from exploitation and playing a role of being mere instruments of pleasure. They must have more time to themselves to discharge their responsibilities towards homes and the future generation of mankind.

(Islām's Response to Contemporary Issues, Ḥaḍrat Mirzā Ṭāhir Aḥmad, 1992, pp 78-81)

SOME OF THE ISLĀMIC MANNERS AND ETIQUETTE

ISLĀMIC DIETARY LAWS

As with all matters concerning a Muslim's life, Islām provides guidance for a pure and healthy life.

The Holy Qur'ān says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَ مَا أَهْلَ بِهِ
لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ⁰

*innamā ḥarrama ‘alaikumul maitata waddama wa
lahmalkhinziri wa mā ‘uhilla bihī li ghairillāh famaniḍturra
ghaira bāghinwwa lā ‘ādin falā ithma ‘alaih innallāha
ghafūrraḥīm*

He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful (2-174)

The first three categories are prohibited because they are harmful to the body, and that which is harmful to the body is harmful to the spirit.

The last prohibition relates to something which is directly harmful morally and spiritually, and it amounts to association with God. Allāh has made the provision that a believer may use prohibited food if absolutely necessary, i.e., if it is a matter of life and death.

The Holy Qur'ān further says:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

wa kulū mimma razaqakumullāhu ḥalālan ṭayyiban

And eat of that which Allāh has provided for you of what is lawful and good. (5:89)

The term "*Ḥalāl*" means "that which is lawful for you"; thus *Ḥalāl* meat is which has been slaughtered in the name of Allāh, and has the blood drained out from it. The term "*Ḥarām*" means that which is unlawful for you, and includes blood, pork, and alcohol. Allāh has further commanded that you eat only what is "*Ṭayyab*", that is, food that is good and wholesome. Something may be "*Ḥalāl*", but it may not be "*Ṭayyab*", and thus should be avoided.

There is no good reason for not eating meat of *Ḥalāl* animals, properly slaughtered according to the Islāmic way, unless you are somewhere where *Ḥalāl* animals are not slaughtered in an Islāmic way. However, if it is totally unavailable, then it is permissible to eat meat of *Ḥalāl* animals from regular markets, and invoke the name of Allāh over it before cooking and eating it.

(Pathways to Paradise, A Publication of the Lajna Imā'illāh, USA, pp. 56-57)

Islām forbids eating the meat of the following:

- i. *Dead animals and birds (i.e., those which died 'naturally').*

Welcome to Ahmadiyyat, The True Islām

- ii. *Animals slain without invoking Allāh's name.*
- iii. *Animals strangled to death.*
- iv. *Pigs*
- v. *Carnivorous animals.*
- vi. *Animals devoured by wild beasts.*

PRAYERS BEFORE EATING AND ON FINISHING A MEAL

Holy Prophet^{sa} has said:

When you begin to eat, pronounce the name of Allāh the Exalted:

بِسْمِ اللَّهِ وَ عَلَى بَرَكَاتِهِ

bismillāhi wa ‘alā barakatillāh

In the name of Allāh, and with the blessings of Allāh

(Tirmidhī Kitābud Da‘wāt Bāb Mā Yaqūlu Idhā Faragha Minattu‘ām)

When you finish eating recite the prayer:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِينَ

alḥamdu lillāhilladhī aṭ‘amanā wa saqānā wa ja‘alanā muslimīn

All praise be to Allāh who has given us food and drink and made us Muslims.

(Tirmidhī Kitābul at‘amah Bāb Mā Yaqūlu Idhā Farigha min‘al attu‘ām)

According to a tradition of the Holy Prophet^{sa}, if someone forgets

to say *bismillāh hirrah̄mā nirrah̄im* in the beginning of eating, he should say the following when he remembers:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ آخِرِهِ

bismillāhi fī awwalihi wa ākhirih

In the name of Allāh, its first and its last

(*Tirmidhī Kitābul at‘amah Bāb Mā Jā’ fīssamīta ‘alattu‘ām*)

PRAYERS AT VARIOUS OTHER OCCASIONS

In general, when Muslims undertake any activity, they always start it with the name of Allāh, saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrah̄mā nirrah̄im

With the name of Allāh, the Gracious, the Merciful

(*Al-Jāmi‘al Saghīr Lilsayūti Haraf Kāf*)

When Muslims terminate an activity, they say:

الْحَمْدُ لِلَّهِ

alḥamdu lillāh

Praise be to Allāh

(*Muslim Kitābudhdhikr*)

Welcome to Ahmadiyyat, The True Islām

This phrase is said to express gratitude to God Almighty.

When a Muslim talks about carrying out some activity in the future, he always adds the phrase:

إِنْ شَاءَ اللَّهُ

inshā allāh God Willing

When a Muslim receives a favor or a gift he thanks the person by saying:

جَزَاكَ اللَّهُ أَحْسَنَ الْجَزَاءِ

jazākallāhu aḥsanal jazā'

May God reward you, the best reward

(Tirmidhī Kitābul Bir)

PRAYERS AT THE TIME OF SNEEZING

When a person sneezes, he says:

الْحَمْدُ لِلَّهِ

alḥamdu lillāh (Praise be to Allāh).

The other person who hears him sneeze, says:

يَرْحَمُكَ اللَّهُ

yar ḥamu kallāh (May God have mercy on you).

The person who had sneezed hearing someone say:

يَزَحْمُكَ اللَّهُ *yar ḥamu kallāh*

says:

يَهْدِيْكُمْ اللَّهُ وَ يُصْلِحُ بِأَلَكُمْ

yahdī kumullāhu wa yuṣliḥu bālakum

May Allāh guide you and improve your condition

(Abū Dā'ūd Kitābul Adab)

USING RIGHT HAND

The Holy Prophet^{sa} always used his right hand for eating, drinking and putting on his clothes, and the left for the purpose of other than these.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ
التَّيْمُنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرْجُلِهِ وَنَعْلِهِ -

‘an ‘Ā’ishata^{ra} qālat kāna rasūlullāhi^{sa} yuḥibbutta yammuna
mastatā’a fī sha’nihi kullihī fī ṭuhūrihi wa tarajjulihi wa
na’lihi

Ḥaḍrat ‘Ā’isha^{ra} narrates that the Holy Prophet^{sa} (as far as possible) liked to do every thing with his right hand even such common chores as doing *wuḍū’*, taking bath, combing his hair and wearing shoes.

(Abū Dā’ūd Kitābul Libās Bāb fil anta’āl)

GREETING EACH OTHER

When you meet each other say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

assalāmu ‘alaikum wa raḥmatullāhi wa barakātuhū

Peace be upon you and the Mercy of Allāh and blessings of Allāh

(Tirmidhī Abwābul Ist‘dhān fī Faḍlul Islām)

Holy Prophet^{sa} has said:

إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ . فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ
أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهِ، فَلْيُسَلِّمْ عَلَيْهِ -

idhā laqiya aḥadukum akhāhu fal yusallim ‘alaihi, fa in
ḥālatbaina humā shajaratun au jidārun au ḥajarun thumma
laqiyahū fal yusallim ‘alaihi

When one of you meets a brother he should offer him salām. Then if they are separated by a tree or a wall or a rock, he should offer him salām again when they meet.

(Abū Dā’ūd Kitābul-adab)

ISLĀMIC PROHIBITIONS

PROHIBITION OF EATING PORK

Eating of pork meat is prohibited in Islām. It is a well known fact that swine flesh is a source of *trichinosis* and induces shamelessness.

The Promised Messiah and Mahdi[ؑ] writes about "Why Eating the Flesh of Swine is Prohibited":

"One matter to be kept in mind in this context is that in the very name of the animal, God has indicated the reason for the prohibition of its flesh. The Arabic word for swine is *Khinzīr* which is compound of *Khanz* and *Āra*, which means: I see it very foul. Thus the very name that God Almighty gave to this animal at the beginning points to its uncleanness. It is a curious coincidence that in Hindi this animal is called *Sūar*, which is a compound of *Sū* and *Āra*. This also means: I see it very foul. ... Everyone knows that it eats filth and is utterly shameless. Thus, the reason for the prohibition of its flesh is obvious, as by the law of nature its flesh would have a foul effect on the body, and the soul of one who eats it. Even in pre-Islāmic times, Greek physicians had opined that the flesh of this animal particularly damages the faculty of modesty and fosters shamelessness.

*(The Philosophy of the Teachings of Islām,
pp 129-130, Published:1996)*

ALCOHOL

Drinking is an addiction to which societies of the world have fallen prey. Muslims are prohibited to consume alcohol and other intoxicants, for these are key to every vice. God Almighty says in the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ⁰ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ⁰

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yā ayyuhalladhīna āmanū innamal khamru wal maisiru wal anṣābu wal azlāmu rijsummin ‘amalishshaiṭāni fajtanibūhu la ‘allakum tuflihūn innamā yurīdushshaiṭānu aṣṣayyūqī‘a bainakumul ‘adāwata wal baghdā’a fil khamri wal maisiri wa yaṣuddakum ‘an dhikrillāhi wa ‘aniṣṣalāti fahal antum muntahūn

O ye who believe! Intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one* of them that you may prosper. Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allāh and from Prayer. But will you keep back? (5:91-92)

The Holy Prophet^{sa} has declared Alcohol as:

أُمُّ الْخَبَائِثِ

Ummul khabā’is "The mother of all evils".

Alcoholism has serious economic and social consequences. Apart from domestic violence, there is child abuse, incest and rape due to the removal of inhibitions under the influence of alcohol and fetal alcohol syndrome. Furthermore, alcohol, apart from its physical dangers, leads to loss of religious faith .

GAMBLING

Gambling is institutionalized in almost all advanced countries of the world. But even in some Third World countries, where it is not institutionalized on such a large scale, gambling is found almost at every level as small-time individual occupation. In gambling, money changes hands without participating in the process of economic development and production of wealth. Furthermore, in the poor section of the society, the daily needs of family members have to be sacrificed at the altar of gambling. The Holy Qur’ān,

while prohibiting drinking and gambling, acknowledges that there is, of course, some partial benefit to be derived from them, but most certainly their harm always outweighs their advantage:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

*yas'alūnaka 'anil khamri wal maisir qul fī himā ithmun
kabīruñwwa manāfi'u linnāsi wa ithmu humā akbaru minnaf
'ihima*

They ask thee concerning wine and the game of hazard. Say: 'In both there is a great sin and also *some* advantages for men; but their sin is greater than their advantage.' (2:220)

(*Islām's Response to Contemporary Issues, Ḥaḍrat Mirzā Tāhir Aḥmad, pp 130-132*)

INTEREST

God Almighty says in the Holy Qur'ān:

وَ أَحَلَّ اللَّهُ الْبَيْعَ وَ حَرَّمَ الرِّبَا

wa a-ḥallallā hulbai'a wa ḥarra marribā

Whereas Allāh has made trade lawful and interest unlawful (2:276)

The word used in the Holy Qur'ān is "*Ribā*", the connotation of which is not identical with the word "interest". Islām condemns the institution of interest in all its forms and strongly urges its total elimination. However, if someone has money in the

bank and he must get interest on the deposits, then the income from interest should be used for the propagation of Islām. One should not use income from interest on himself or his family as it is prohibited in Islām, i.e., it is *Ḥarām* (Unlawful).

Ribā is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one's fellow beings. In the case of loans, which bear interest, the lender in effect takes advantage of, and makes a profit from, the need or distress of another. Islām urges the making of loans, but says they should be beneficent loans, meaning, without interest. If the debtor finds himself in straitened circumstances when the time for payment of a loan arrives, he should be granted respite till he finds himself in easier circumstances, but "*if you remit it as charity shall be the better for you, if only you knew.*" (Holy Qur'ān, 2:281)

Islām has forbidden usury and interest. The main reason being that it gives way to perversion, which gradually eliminates the sense of human kindness and brotherhood. Lending on interest results in wealth accumulating with a few people and the rest of the society is totally dependent on their mercy in matters of economics. Although a few amass great wealth due to this system, on the other hand, thousands remain penniless and indigent. The Islāmic view point is that wealth should not amass among one group of people but should circulate among as many people as possible. Those who have the capacity and ability to increase the wealth may do so, and it can be divided all over again. The Holy Qur'ān predicts that interest and usury can lead to wars. An observation of history shows that if usury were not in custom, certain wars in history would not have prolonged as they did. In the current age, endless arrangements are being made for a fierce war. Its causes lie mostly in interest and usury as well. If this custom did not prevail, various nations could only prepare for warfare on a very small scale. This would not put so much financial burden on them and there would not be such a danger of destruction.

Islām considers taking and giving of loan, without interest, admissible. Islām directs to put all such dealings in writing

regardless of the amount under consideration. The said document should then be witnessed and a prepayment period should be fixed. The person taking the loan should formulate this document. If they are under age, etc., then someone should act on their behalf. There are similar instructions about all pacts and contracts.

It is directed that there should be no interest involved in all pacts and partnerships. "Interest" means, one party lays a clause, that in return of the usage of their money or goods, they would receive a fixed amount of money or goods or would receive the money or goods loaned on a fixed rate. Indeed, a partnership based on the principles of business whereby both or all parties are equally responsible and have equal rights to receive profit and loss on a fixed rate, is admissible and is not objectionable.

(Letter to a Dear One, Muḥammad Ṣafrulla Khān, pp 99-100)

PLACING FLOWERS ON GRAVES

Placing flowers on the graves of deceased relatives is considered as an expression of love for them. However, this is not in line with the teachings of Islām. This imitation of non-Muslim practice is an undesirable innovation (*Bid'at*) in religion. It is against the spirit of Islām. Love for the deceased relatives can best be expressed in the form of prayers to Allāh for forgiveness of the departed soul and elevation of his/her spiritual station.

BIRTHDAYS

Muslims, especially Aḥmadīs, do not celebrate birthdays in the same fashion as they are celebrated in Western society. A birthday is seen as the decrease of the life span by a year, thus a cause for prayer rather than a celebration. Muslims take part in national holidays, such as Independence day and Thanksgiving day, but do not celebrate Christmas, Easter, Halloween and Valentine's day.

WEDDING CEREMONIES

A wedding is a very personal, happy, emotional, and memorable experience for families and friend. It consists of mostly family functions, but also some public functions.

A typical Aḥmadī Muslim wedding should be a reflection of the Aḥmadiyya community's sincere adherence to true Islamic principles and practices of modesty (moderation, simplicity and purdah). The following guidelines will help in the planning and setup of proper Aḥmadiyya Muslim wedding ceremonies:

1. There should be a conspicuous separation of men and women.
2. If non-Aḥmadī guest's families prefer to stay together during these ceremonies, they may stay in the men's side.
3. There should be no video or photography in the women's side, unless the non-family guests have departed.
4. The bridegroom and his party should not go in the women's side unless the non-family guests have departed.
5. During various wedding ceremonies kike *Mehndī*, men should not go in the women's side. The women, however, may entertain themselves through dignified, clean and wholesome activities, like singing wedding songs, etc. Dancing should be avoided. All such functions should be conducted with minimal formality.
6. Gifts at the weddings are voluntary and optional. The practice of gift-registry is to be avoided so as not to create any sense of obligation to subscribe.

(The Aḥmadiyya Gazette, USA, January/February 2003, p 34)

ISLĀMIC CONCEPT OF: DIVINE REVELATION

One of the attributes of Allāh is that He 'Speaks'. These days, apart from the Ahmadiyya Movement in Islām, almost the whole world rejects this concept. Most people consider that although in times gone by Allāh spoke to His servants. He does not do it anymore and is not going to do so in the future either. It is, as if they consider this attribute of Allāh has been suspended. Then there is another section of people who were not convinced of this attribute at all. In any case, according to both these schools of thought, this attribute of Allāh is not prevalent in the present age. Such a supposition about Allāh's Being is extreme distrust. The truth of the matter is that those who consider that Allāh does not speak to His servants, even if they formally agreed that He once did have this attribute, they could never truly believe this factor. It is not possible that one who has true knowledge of the Divine attributes would ever believe that Allāh once had this attribute, but it is now suspended. How could a Muslim consider that Allāh once spoke to His servants but is now so displeased with the people of Muḥammad^{sa} that not even the spiritually accomplished people among them can have this honor. Such a conjecture is not only a mistrust of Allāh, but it also puts the idea of man's spiritual development in doubt. The Promised Messiah and Mahdī^{as} said if it were to be true that the mode of Divine discourse had stopped, then those who loved Allāh would lose their lives, and their faith in Allāh would not reach the stage of being a 'certain' truth.

Therefore, rest assured, that Allāh still speaks to His loved ones as He did before. Just as man's connection with Allāh increases, according to

his capacity and ingenuity, he sees manifestation of this Divine attribute, be it imperceptible, be it evident; whether it is in the form like that of dewdrops or whether it be like pelting rain.

(Letter to a Dear One, Muḥammad Ṣafrullā Khān, pp 27-28)

The Promised Messiah and Maḥdī^{as} writes about Revelation:

"It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the Word of God with which He designs to comfort His servant and to manifest Himself to him. Sometimes, revelation is vouchsafed to a person by way of trial and is not equipped with full blessings. In such a case, the recipient is put on a trial at this elementary stage so that having tasted somewhat of revelation he should order his life along the lines of those who are true recipients of revelation, in default of which he would encounter frustration. If he does not adopt the ways of the truly righteous, he is deprived of the fullness of this bounty and is left only with vain boasting.

Millions of the virtuous have been recipient of revelation, but they were not of equal standing in the estimation of God. Indeed, even the Holy Prophets of God, who are recipients of Divine revelation at the highest level, are not equal in rank, as God Almighty has said:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

tilkarrusulu faḍḍalnā ba‘ḍahum ‘alā ba‘ḍim

These Messengers have We exalted, some of them above others. (2:254)

This shows that revelation is pure Divine Grace and is not evidence

of exaltation. Exaltation is according to the degree of truth, sincerity, and faithfulness of the recipient, which is known only to God. If revelation possesses all its blessed conditions, it is also one of the fruits of such qualities. There is no doubt that if revelation takes the form that the recipient submits a question and God responds to it, and there is a sequence between question and answer, and the revelation is characterized by Divine Majesty and light, and comprehends knowledge of the unseen and true understanding, it is truly the Word of God. It is necessary that Divine revelation should be like a dialog between two friends. When the servant submits a question he should receive a delicious and eloquent response from God Almighty in which his own self thinking and reflection should have no part. If such a dialogue is bestowed as a bounty upon a person, it is the Word of God and its recipient is held dear by God. That revelation should be bestowed as a bounty, and a living and holy series of revelations should be bestowed upon a servant by God, clearly, and in a pure form, is not the portion of anyone except of those who attain a high level of faith and sincerity and righteous action, and of that which we cannot here disclose. True and holy revelation displays many wonders of the Godhead. Very often a brilliant light is generated, and along with a majestic and shining revelation is vouchsafed. What could be a greater bounty than that a recipient of revelation should hold converse with the Being Who is the Creator of the Heavens and the earth. God can be seen in this world only through converse with Him."

(The Philosophy of the Teachings of Islām, pp 129-130, Published:1996)

Characteristics of True Revelation

The Promised Messiah and Mahdī^{as} have stated the following characteristics of a true revelation:

1. It is revealed at a time when the heart of the recipient, being melted through its ache for truth, flows towards God Almighty like clear water. This is indicated in the Ḥadīth that the Holy Qur'ān was revealed in sorrow and should be studied with a sorrowful heart.
2. True revelation is accompanied by delight and conveys certainty in

an unknown manner and penetrates into the heart like an iron nail. Its words are eloquent and free from error.

3. True revelation possesses a certain majesty and strikes the heart with power and descends upon it in an awesome voice. False revelation is conveyed in a low voice like the voice of thieves and eunuchs and women inasmuch as Satan is a thief and an eunuch and a woman.
4. The revelation is charged with the power of God Almighty and contains prophecies which are fulfilled.
5. True revelation fosters the recipient's goodness and purifies him of inner impurities and improves his moral condition.
6. True revelation is borne witness to by all the inner powers of the recipient and it sheds a new and pure light on all his faculties and he perceives a change in himself. His previous life comes to an end and a new life begins for him and he becomes a source of sympathy for mankind.
7. True revelation does not finish with only one phrase for God's voice has a continuation. He is very gentle and he talks to him towards whom He is inclined and answers his questions. A recipient of true revelation receives a response to his supplications at one place and at one time though sometimes an interval occurs between two series of revelations.
8. The recipient of true revelation is never a coward and is not afraid to stand up to false claimants of revelation. He knows that God is with him and would humiliate a false claimant.
9. True revelation is the means of acquiring knowledge and understanding for God does not desire to leave its recipient without knowledge and ignorant.
10. True revelation is accompanied by many a blessings. A recipient of

true revelation is bestowed honor from the unseen and is given prestige.

(Zarūratal Imām, pp 13-19)

THE SOUL

The Promised Messiah and Mahdī^{ra} writes about the Soul:

"It is absolutely true that the soul is a fine light which is developed inside the body and is nurtured in the womb. To begin with, it is hidden and imperceptible and later it is made manifest. From the very beginning its essence is present in the sperm. It is related to the sperm in a mysterious manner by the design and command and Will of God. It is a bright and illumined quality of the sperm. It cannot be said that it is a part of the sperm as matter is a part of matter, nor can it be said that it comes from outside or falls upon the earth and gets mixed with the matter of the sperm. It is latent in the sperm as fire is latent in the flint. The Word of God does not mean that the soul descends from Heaven as a separate entity or falls upon the earth from the atmosphere and then by chance gets mixed with the sperm and enters the womb with it. There is no basis for such a notion. The law of nature rejects it. We observe daily that thousands of insects infect impure and stale foods and are generated in unwashed wounds. Dirty linen secretes hundreds of lice and all sorts of worms are generated inside a person's stomach. It cannot be said that all these come from outside or can be observed as descending from Heaven. The truth is that the soul is developed in the body, and this also proves that it is created and is not self-existent.

The design of the Almighty, Who has created the soul from the body, with His perfect power appears to be that the second birth of the soul should also take place through the body. The movements of the soul follow the movements of the body. If the body is drawn in a particular direction the soul automatically follows it. It is, therefore, a function of the Book of God to direct itself to the natural state of man: that is why the Holy Qur'ān pays so much attention to the reform of the natural state of man and gives

Welcome to Ahmadiyyat, The True Islām

directions regarding each of his actions, his laughing, weeping, eating, clothing, sleeping, speaking, keeping silent, marrying, remaining celibate, walking, standing still, outward cleanliness, bathing, submitting to a discipline in health and in illness, etc. It affirms that man's physical condition affects his spiritual condition deeply."

(The Philosophy of the Teachings of Islām, pp 7-8, Published: 1996)

LIFE AFTER DEATH

The Holy Qur'ān makes it amply clear that the form of existence of the life to come will be so different from all known forms of life here on earth, that it is beyond human imagination even to have the slightest glimpse of the otherworldly realities.

God Almighty says in the Holy Qur'ān:

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ ۝

‘alā annubaddila amthālakum wa nunshi’akum fī mā lā ta‘lamūn

From changing your *present* forms and raising you into something of which you have no idea. (56:62)

This is the categorical statement of the Qur'ān on the subject. In recent times, the founder of the Aḥmadiyya Community, Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as} presented this view of spiritual existence as against carnal existence in his unique and outstanding treatise entitled '*The Philosophy of the Teachings of Islām*'. All views propounded in the book are well documented with Qur'ānic references and traditions of the Holy Founder of Islām. A brief account is produced here:

"According to his (Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdī^{as}) profound study, the life in the Hereafter would not be material. Instead, it would be of a spiritual nature of which

we can only visualize certain aspects. We cannot determine precisely how things will take shape. One of the salient features of his vision of the Hereafter concerns the soul giving birth to another rare entity, which would occupy the same position in relation to the soul as the soul occupies in relation to our carnal existence here on earth. The birth of a soul from within the soul will be related to the sort of life that we have lived here on earth. If our lives are spent in submission to the Will of God and in accordance with His commands, our states gradually become cultured and attuned to enjoying spiritual pleasures as against carnal pleasures. Within the soul a sort of embryonic soul begins to take shape. New faculties are born and new tastes are acquired, in which those accustomed to carnal pleasures find no enjoyment. These new types of refined human beings can find the content of their heart. Sacrifice, instead of the usurpation of others' rights, becomes enjoyable. Forgiveness takes the upper hand of revenge, and love, with no selfish motive, is born like a second nature, replacing all relationships that have ulterior motives. Thus, one can say a new soul within the soul is in the offing."

(An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, pp 46,47)

The exact nature of the life after death has been one of the most difficult phenomenon of all ages due to simple fact that no one can stand witness to it and is, therefore, unable to explain the details of that world through one's personal experience. However, seekers after truth can certainly find quite elaborate guidance in the words of those who are able to enlighten others on the basis of their spiritual knowledge and insight bestowed upon them by Almighty God.

Some of the guiding points put forward by Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī^{as} in his famous book, *The Teachings of Islām* are quoted here:

" Briefly, the state after death is not altogether a new state; it is in fact a complete representation, a full and clear image of our spiritual state in the present life. Here the good or bad aspects of the acts or thoughts of a man are latent within him and their benefit or harm is often perceived only

indirectly, but in the life to come they shall become manifest and as clear

Welcome to Ahmadiyyat, The True Islām

as daylight. An idea of this, although a very imperfect one, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. ... From the manner in which internal conditions are presented in physical forms in dreams, we can form some idea of the embodiment of the spiritual conditions of this world in the life to come. After our earthly course is run, we are translated to regions where our deeds and their consequences assume manifest shape; what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are manifest realities, as even in a dream, though the sight soon vanishes away, yet so long as it is before our eyes it is perceived as a reality.

It should be borne in mind that the Holy Qur'ān describes three worlds or three different states of the life of man:

The first world is the present one which is called the world of earning and of the first creation. It is here that man earns a reward for the good or bad deeds he does. Although there are stages of advancement of the good after resurrection, that advancement is granted simply by the grace of God and does not depend upon human effort.

The second world is called '*Barzakh*'. The word means any intermediate state. As this world falls between the present life and resurrection, it has been called '*Barzakh*'.... The state of '*Barzakh*' is that in which the soul leaves the mortal body and the perishable remains decompose. The body is thrown into a pit and the soul also is thrown down into a pit because it loses the power to do good or bad deeds along with its loss of control over the body. It is evident that a good state of the soul is dependent upon the soundness of the body. ... Experience establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is idle to assert that the human soul can, any time, enjoy bliss without having any connection with the body. It may please us as an interesting tale but reason and experience lend no support to it. We can hardly imagine the soul to be in a perfect condition when all its connections with the body are cut off in the face of our recurring experiences that the slightest derangement of the physical system interrupts the functions of the soul as well.

There is no doubt that after death, the body of clay is severed from the soul, but then in the '*Barzakh*', every soul receives temporarily a new

body to be in a position to taste the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. Such is the Qur'ānic description of the body in the '*Barzakh*', namely that the soul has a new body which is bright and dark according to the good or bad actions which a man performs. It may appear as a mystery to some, but this much at least must be admitted: that it is not unreasonable. The perfect man realizes the preparation of such a bright body even in this life. Ordinary human understanding may regard it as a mystery which is beyond comprehension, but those who possess keen and bright spiritual sight will have no difficulty in realizing the truth of a bright or a dark body after death prepared from actions in this life. In short, the new body granted in the '*Barzakh*' becomes the means of the reward of good or evil.

I have personal experience in this matter. Many a time, when fully awake, I have seen visions in which I saw those who were dead. I have seen many an evil-doer and wicked person with a body quite dark and smoky. I have personal acquaintance with these matters and I assert it strongly that as Almighty God has said, everyone is granted a body either transparent or dark. it is not necessary that unaided reason should be able to comprehend these mysteries.

The third world is the world of resurrection. In this world every soul good or bad, virtuous or wicked, shall be given a visible body. The day of resurrection is the day of complete manifestation of God's Glory when everyone shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward for his actions. How this can be brought about is not a matter to wonder at for God is Almighty and nothing is impossible for Him.

Punishment and reward are bestowed immediately after death, and those whose proper place is Hell are brought to Hell while those who deserve Paradise are brought to Paradise. But the day of resurrection is the day of manifestation of the highest Glory of God, which His transcendent wisdom has ordained should at last be brought about. God created man and He may be recognized as the Vanquisher of all; and, last of all, He shall

give a perfect life to all and assemble them that He may be recognized as

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the All-Poweful Being.

The Holy Qur'ān has described three important points in connection with the next life:

First, it has repeatedly explained that the life after death is not a new life but only an image and manifestation of this life. Thus it says:

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ
كِتَابًا يَلْقَاهُ مَنشُورًا ٥١

*wa kulla insānin alzamnāhu tā'irahū fī 'unuqih wa nukhriju
lahū yaumal qiyāmati kitābañyyalqā hu manshūra*

And every man's record of deeds have We fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open. (17:14)

The word "*Tā'ir*" used in this verse should be particularly noted. "*Tā'ir*" literally means a bird and is here used metaphorically to signify the actions of men. For every action, whether good or bad, takes flight like a bird. The bliss or the burden a person feels in the performance of an action passes away but it leaves its good or bad impression upon the heart. Every action of a man is, in fact, followed by an action of God, which imprints its good or bad effect not only upon the heart but also upon the hands, the feet, the ears, the eyes, etc; of the doer. This book which records every action, and hidden from the human eye, is being prepared in this life and shall show itself clearly in the next.

The second point of importance which the Holy Qur'ān has described with reference to the life to come is that the spiritual facts of this life shall be represented in the next (Whether '*Barzakh*' or resurrection) as embodiments. Some of the verses bearing upon this subject are:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ٥٢

wa man kāna fī hādhi hī a‘mā fa huwa fil āakhirati a‘mā wa adallu sabīla

But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way. (17:73)

In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next. In another verse of the Holy Qur’ān God Almighty says:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

yauma tabyadḍu wujūhuñwwa taswaddu wujūhun

On the day when some faces shall be white, and some faces shall be black. (3:107)

The spiritual state of every person shall on that day become visible to all, and God also shall reveal Himself to the righteous in His full Glory on that day. In short, the spiritual states shall no more remain hidden but shall manifest themselves palpably.

The third point of importance that the Holy Qur’ān has described in connection with the life after death is that the progress that can be made in that life is infinite. The Word of God says:

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

nūruhum yas‘ā baina aidīhim wa bi aimānihim

Welcome to Ahmadiyyat, The True Islām

yaqūlūnarabbanā atmim lanā nūranā waghfir lanā innaka ‘alā kulli shai-in qadīr

Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.' (66:9)

This unceasing desire for perfection shows clearly that progress in Paradise shall be endless In short, the righteous will go on making progress and will never recede a step nor will they ever be deprived of those blessings.

(Aṭāul Mujeeb Rāshed: Review of Religions Vol. LXXXV, No. 11, November 1990, pp 33-36)

SALVATION

Islām is the essence of all truth, and salvation is to fully submit to the Will of God. Therefore, the Holy Qur’ān is a perfect guide for mankind. It requires faith in all the Prophets and the revelation that was vouchsafed to them. It is thus a universal possession and a perfect guide. Anyone who makes it the law of his life and conforms to it down to the last particular, beholds God in this very life. This is true salvation and there is no other salvation beside it. That is the perfect fulfillment of life here and in the Hereafter.

The Promised Messiah and Mahdī^{as} writes about Salvation:

"Salvation means that a person should commit himself wholly to God, and should offer himself as a sacrifice in the cause of God, and should prove his sincerity not only through his motive but also through righteous conduct. He who so comforts himself will have his recompense from God. Such people shall have no fear nor shall they grieve (*Holy Qur’ān, 2:113, 6: 163-164, 6: 154, 3:32*)"

(The Philosophy of the Teachings of Islām, pp. 9-10, Published: 1996)

HELL AND HEAVEN

According to the Holy Qur'ān, Hell and Heaven are both reflections of a man's life, and are not something new that comes from outside. It is true that in the Hereafter they will be manifested physically, but they will be reflections of the spiritual conditions of man in this life. We do not conceive of Heaven as containing material trees, nor of Hell as full of brimstone and sulphur. According to Islāmīc teachings, Heaven and Hell are the reflections of the actions that a person carries out in this world.

(Aḡāul Mujceḃ Rāshed: Review of Religions Vol. LXXXV, No. 11, November 1990, p36)

Ḥaḡrat Khalīfatul Masīḥ II^{ra} writes in his book, *'Invitation to Ahmadiyyat'*:

"Disbelievers in God and enemies of His revealed guidance, unless forgiven out of His infinite Mercy, will stay in a place called Hell. Extremes of heat and cold will be the punishments awarded in this place, but the object will not be to give pain to the inmates, but to reform them. They will continue to suffer in the Hell until the Mercy of God, which encompasses all things, will encompass the evil-doers and their evil also. Then will the Promise of God be fulfilled, which the Holy Prophet^{sa} announced as:

يَأْتِي عَلَى جَهَنَّمَ زَمَانٌ لَيْسَ فِيهَا أَحَدٌ نَسِيمُ الصَّبَا تُحَرِّكُ
أَبْوَابَهَا

ya'tī 'alā jahannama zamānun laisa fihā aḡaduñwwa
nasīmuṣṣabā tuḡharriku abwābahā

"A time will come when no one will be left in Hell; winds will blow and the windows and doors of Hell will make a rattling noise on account of

the blowing winds." (*Tafsīrul Mālammut Tanzīl under the verse of the Holy Qur'ān: 11:107*)

(*Invitation to Ahmadiyyat, 1980, pp 10-11*)

Ḥaḍrat Khalīfatul Masīḥ IV^{aba} writes:

"The concept of Hell and Heaven in Islām is completely different from the normally held view. Hell and Heaven are not two different places occupying separate time and space.

According to the Holy Qur'ān, the Heaven covers the entire universe.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمُوتُ
وَالْأَرْضُ

***wa sārī'ū ilā maghfira timmirabbikum wa jannatin 'arḍu
hassamāwātu walard***

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth. (3:134)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ

***sābiqū ilā maghfira timmirabbikum wa jannatin 'arḍuhā ka
'ardīssamā'i wal ard***

Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth. (57:22).

Someone asked the Holy Prophet^{sa} 'If paradise occupies the whole extent of the Heavens and the earth, then where will Hell be?' He replied:

'At the same place, but you do not have the faculty to understand their coexistence.' That is to say in ordinary human terms, they may seem to occupy the same time-space, but in reality because they belong to different dimensions, so they will coexist without interfering and inter-relating with each other. ...

[Ḥadīrat Khalīfatul Masīḥ II^{ra} writes in the commentary of the above verse of the Holy Qur'ān (3:134):

"Arḍ means, (1) price or value of a thing in form other than money; (2) breadth or width; vastness ('Aqrab) The verse signifies that Paradise will comprise both Heavens and earth, i.e., the believers will be in Paradise both in this life and in the life to come. A well-known saying of the Holy Prophet^{sa} throws interesting light on the nature of Paradise and Hell, When asked "If Paradise encompasses both the Heavens and the earth, where is the Hell," the Prophet^{sa} replied:

"Where is the night when the day comes" (Kathīr)

The Holy Prophet^{sa} is further reported to have said that the smallest reward of Paradise will be as great as the space between Heaven and earth. This also shows that Paradise is a spiritual state and not a particular physical place.]

(The Holy Qur'ān with Translation and Short Commentary, 1994, p 162)

... A healthy soul which has acquired a taste of good things, when brought into close proximity of the objectives of its choice, will draw even greater pleasure than before. All that a healthy spiritual man was craving was nearness to God and His attributes and to imitate Divine virtues. In Heaven, such a healthy soul would begin to see and conceive and feel nearness of the attributes of God like never before. They, according to the Promised Messiah and Mahdī^{as}, would not remain merely spiritual values,

but would acquire ethereal forms and shapes, which the newly born Heavenly spirit would enjoy with the help of the erstwhile soul, which would function as the body. That again would be a matter of relativity. The converse will be true of Hell, in the sense that an unhealthy soul would create an unhealthy body for the new soul of the Hereafter. And the same factors which provide pleasure to the healthy soul would provide torture and deep suffering for this unhealthy entity.

.... In short, each individual creates his own Hell or his own Heaven, and in accordance with his own state, each Heaven differs from the other person's Heaven, and each Hell differs from the other person's Hell, though apparently they occupy the same space and time in otherworldly dimensions.

What happens to a man's soul between the time of his carnal death and his resurrection on the Day of Judgment. The Holy Prophet^{sa} is reported to have said:

'After our death windows will open up in the grave; for the pious people, windows open from Heaven, and for the wicked people they open towards Hell.'

However, if we were to open up a grave, we would not find any windows! So literal acceptance of these words will not convey the true meaning of this subject. It is impossible that the Holy Prophet^{sa} should ever misinform us, hence there he had to be speaking metaphorically. Had it not been so, then every time we dig up a grave, we should find windows, either opening into Hell, or letting in the fragrant and pleasant air of Paradise. But we witness neither of these. So what do the Holy Prophet's^{sa} words mean?

The grave is actually an intermediary phase of existence between this life and the life to come. Here, spiritual life will progress gradually through many stages until it reaches its ultimate destiny. Then by the Command of Allāh, a trumpet will be blown, and the final spiritual form will come into being. In this interim period, different souls would pass through a semblance of Heaven or Hell before reaching their final stage of

perfection, fit and ready to be raised into a completely transformed entity.

The Holy Qur'ān illustrates this concept beautifully:

مَا خَلَقُكُمْ وَلَا بِعُثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

mā khalqukum wa lā ba‘thukum illā ka nafsīñwwāḥidah

Your creation and your resurrection are only like *the creation and resurrection* of a single being. (31:29)

... The Question now arises is: Will the soul also progress as does the child in the mother's womb, and will it pass through all these stages? The answer to this question can be found in the above verse of the Holy Qur'ān : '*mā khalqukum wa lā ba‘thukum illā ka nafsīñwwāḥidah*' - Your first creation and your second creation will be identical.

To understand the second creation, we need to understand the way a baby takes shape in a mother's womb. These forms apparently only take nine months to develop, while in reality the creation of life is spread over billions of years. ...

... The creation of life underwent a long period of development to reach the form that we witness in nine months. This sheds light on the fact that the period of our first creation was very long, and our second creation will also span a long period. By studying these nine months we can learn something of the billions of years of the history of life, and about the evolution of souls in the next world. It is perhaps safe to infer that the time from the early origin of life to the ultimate creation of man, would perhaps be needed once again for the development of the soul after the death. ...

... What Allāh is telling us is that we won't find ourselves being judged the very next day after we die. Instead, judgment will take place in such a distant future that our previous lives will seem like a matter of a few seconds to us, like a small point a long way away.

In short, man's resurrection is described as a transformation that he cannot envisage, and an event that is as certain as his existence here on earth. All these subjects have been explained in detail in the Holy Qur'ān."

(An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, pp 46-53)

JINN

It is said, and it is believed, that prior to his fall Satan belonged to the category of angels. The Holy Qur'ān rejects this view and presents Satan as possessing a fiery nature, thus belonging to such forms of life as are created from fire, for example the *jinn*.

(An Elementary Study of Islām, Ḥaḍrat Mirzā Ṭāhir Aḥmad, p 12)

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{aba} writes about the *jinn*:

"Arabic lexicon mentions the following as the possible meaning of the word *jinn*. It literally means anything which has the connotation of concealment, invisibility, seclusion and remoteness. It also has the connotation of thick shades and dark shadows. That is why the word '*jannah*' (From the same root word) is employed by the Qur'ān to denote Paradise, which would be full of thick, heavily shaded gardens. The word *jinn* is also applicable to snakes which habitually remain hidden from common view and live a life secluded from other animals in rock crevices and earthen holes. It is also applied to women who observe segregation and to such chieftains as keep their distance from the common people. The inhabitants of remote, inaccessible mountains are likewise referred to as *jinn*. Hence, anything which lies beyond the reach of common sight or is invisible to the unaided naked eye, could well be described by this word.

This proposition is fully endorsed by a tradition of the Holy Prophet^{sa} in which he strongly admonishes people not to use dried up lumps of dung or bones of dead animals for cleaning themselves after attending to the call of nature because they are food for the *jinn*. As we use toilet paper now, at that time people used lumps of earth, stones or any

dry article close at hand to clean themselves. We can safely infer therefore, that what he referred to as *jinn* was nothing other than some invisible organisms, which feed on rotting bones, dung etc. Remember that the concept of bacteria and viruses was not till then born. No man had even the vaguest idea about the existence of such invisible tiny creatures. Amazingly, it is to these that the Holy Prophet^{sa} referred. The Arabic language could offer him no better, more appropriate expression than the word *jinn*.

Another important observation made by the Qur'ān is in relation to the creation of the *jinn*. They are described as having been born out of blasts of fire (From the cosmos).

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ۝

wal jā anna khalaqnāhu min qablu minnārissamūm

And the Jinn We had created earlier from the fire of blazing winds.
(15:28)

Here the adjective used to describe the nature of the particular fire from which the *jinn*s were created is *Samūm*, which means a blazing fire or a blast that has no smoke. We find a similar statement in another Qur'ānic verse:

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۝

wa khalaqal jā anna mimmāri jimminnār

And the Jinn He created from the flame of fire (55:16)

Having established that the word *jinn* applies here to some type of bacterial organisms, let us again turn our attention to the verses quoted above that speak of the *jinn* as having been created out of fire. The prime

candidates for the application of these verses seem to be such minute organisms as drew the energy for their existence directly from hot blazes of lightening - *Samūm* - and cosmic radiation.

Dickerson inadvertently agrees with the Qur'ānic view when he observes that the most ancient organisms:

"..would have lived on the energy of lightening and ultraviolet radiation .."

(Dickerson, R.E. (September 1978) Chemical Evolution and the Origin of Life, Scientific American, p 80)

This scenario of cosmic radiation is not specifically mentioned in the work of other scientists in their search for the pre-biotic organisms. But they too have corroborated the idea that whatever organisms existed before biotic evolution must have drawn their energy directly from heat. Of all the categories of bacteria classified as the most ancient, only '*prokaryotes*' and '*eukaryotes*' were mentioned by previous generations of scientists. However, that conclusion proved to be hastily drawn one, according to Karl R. Woese and his colleagues. They observed:

'Simply because there are two types of cells at the microscopic level it does not follow that there must be only two types at the molecular level.'

(Woese, K.R. (June, 1981), Archaeobacteria, Scientific American, p 104)'

For the benefit of the lay reader the difference between the two bacteria known as the '*prokaryotes*' and '*eukaryotes*', is as follows:

It relates to the presence or absence of a nucleus in them. The '*prokaryotes*' type of bacteria, despite having a well-defined cell membrane, have no distinct nucleus. The '*eukaryotes*' on the other hand, possess well-defined and well-developed nuclei occupying the center of each cell.

It was considered that these were the only two ancient forms of bacteria which gave birth to others and evolved into organisms which could be referred to as the ancestors of life. However, Woese published the findings of his pioneer research in *Scientific American*, June 1981, claiming that *archaebacteria* could be rightly considered as the earliest form of organisms. He and his colleagues informed the scientific community that they were a third distinct line which preceded all others. Thus, it is they who should be entitled as the most ancient ancestors of life. Woese and his collaborators continued to pour strong evidence into this discovery, and as the ice began to thaw, according to Woese:

'Although a few biologists still dispute our interpretation, the idea that archaebacteria present a separate grouping at the highest level is becoming generally accepted.'

(Woese, C.R. (June, 1981), Archaebacteria, Scientific American, p 114)'

The organisms referred to as *Jinn* in the Holy Qur'ān seem to fit the above description. But, though scientists unanimously describe these bacteria as possessing the potential of drawing their energy from heat, they are not mentioned as having been originally created directly by the cosmic rays and blasts of lightening by any scientist other than Dickerson. The rest however, continue to unveil more mysteries with further research.

'... in undersea vents, hot springs, the Dead Sea, and salt pans, and have even adapted to refuse tips.'

(The Hutchinson Dictionary of Science (1993), Helicon Publishing Ltd., Oxford. p 37)

On the issue of antiquity, though Woese and his colleagues have no doubt that the *archaebacteria* are the prime claimants. According to some scientists they may have evolved from some unknown parenthood simultaneously.

Whether the other bacteria evolved out of them or not is irrelevant to the discussion. The relevant point is that all forms of most ancient bacteria draw their energy directly from heat. This is a tribute of no small

magnitude to the Qur'ānic declaration made over fourteen hundred years ago:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ۝

wal jā anna khalaqnā hu min qablu minnārissamūm

And the Jinn We had created earlier from the fire of blazing winds.
(15:28)

According to the accepted scientific studies, direct heat from fire had to play a vital role in the creation and maintenance of pre-biotic organisms. This, in fact was the only mode of transfer of energy for the consumption of organized forms of existence during this Era."

(Revelation, Rationality, Knowledge and Truth, Ḥadrat Mirzā Ṭāhir Ahmad, pp 363-367)

JUSTICE

If one desires to investigate with open mind the root cause of all evils, whether social, political, economic or moral, one will always find that the disregard for justice lies at the heart of all such evils.

Hence, the world cannot become an abode of peace until man adheres to justice. Justice is central to the survival of humankind. This is because when injustice, tyranny and oppression take hold, certain social evils are born and these have the power to destroy whole nations.

If man is not just in his obligations to God, then it is quite unlikely that he will be just to his fellow human beings -- the creation of God. It must be remembered that no one can trifle with the dictates of justice without exposing himself to the danger of falling victim to the punishing consequences of his folly. Such punishment is not related to the wrath of God, as if descending from Heaven, but is a natural outcome of the

violation of the laws of Nature. None is above the dominion of natural laws. ... A scan of the history of wars, would establish that the underlying cause of every disruption of peace is, without fail, the violation of the principles of justice.

(*Absolute Justice, Kindness and Kinship*, pp 99-100)

Islāmic teachings with regards to Justice are as follows:

وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

wa idhā ḥakamtum bainannāsi an taḥkumū bil ‘adl

And that, when you judge between men, you judge with justice (4:59)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

*yā ayyu ḥalladhīna āmanū kūnū qawwāmīna bilqistī
shuhadā’a lillāhi wa lau ‘alā anfusikum āwil wālidaini wal
aqrabīn*

O ye who believe! Be strict in observing justice, being witnesses for the sake of Allāh, even though it be against yourselves or *against* your parents and kindred. (4:136)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ

*wa lā yajri mannakum shana ānu qaumin ‘alā allā ta’dilū i ‘dilū
huwa aqrabu littaqwā*

And let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. (5:9)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ⁰

wa qātilū fī sabilillā hilladhina yuqātilūnakum wa lā ta‘tadū innallāha lā yuḥibbul mu‘tadīn

And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors. (2:191)

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

wa in janahū lissalimi fajnah lahā

And if they incline towards peace, incline thou also towards it.
(8:62)

We believe that Islām is the final law. Islām presents a teaching not influenced by place or time, which is amply illustrated by its teaching.

The Qur’ān says:

وَجَزُوا سَيِّئَةً سَيِّئَةً مِّثْلَهَا^ج فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ⁰

wa jazā‘u sayyi’atin sayyi’atummithluhā faman ‘afa wa aṣlahā fa ajruhū ‘alallāh innahū lā yuḥibbuzẓālimīn

And the recompense of an injury is an injury the like thereof; but whoso

forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers. (42:41)

Islām thus combines the best features of both the earlier teachings, with the vital addition that forgiveness is commended provided it is likely to result in an improvement and the correction of the defaulter, that being the real objective. If not, then punishment is held to be necessary, but not exceeding the degree to which one is wronged. Surely, this guidance is in full conformity with human nature and is as practicable today as when it was revealed fourteen centuries ago.

(*Distinctive Features of Islām*, pp 10-12)

EQUALITY OF MANKIND

Muslims believe that the Holy Prophet of Islām^{sa} was sent as 'a Mercy for all the worlds', and that he brought a final religion for all humanity. One of the fundamental teachings of Islām and one which every Muslim cultivates in his heart is that of brotherhood and equality of human beings.

Allāh says in the Holy Qur'ān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ⁰

yā ayyuhannāsu innā khalaqnākummin dhakariñwwa unthā wa ja 'alnākum shu'ūbañwwa qabā'ila li ta'arafū inna akramakum 'indallāhi atqākum innallāha 'alīmun khabīr

O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allāh, is he who is

Welcome to Ahmadiyyat, The True Islām

the most righteous among you. Surely, Allāh is All-Knowing, All-Aware.
(49:14)

Islām totally rejects racism in any shape or form. Islām condemns distinctions based on nationality, color or social class. There can be no master-race, aristocracy or priesthood, the most noble in the eyes of God Almighty being the most pious. The brotherhood of man in Islām has always been a living fact, not an idle theory.

Islām is unique in that it requires physical expression of brotherhood. In the daily Prayer, Muslims must stand shoulder to shoulder, indifferent to the status or color of the person next to them. There is no greater physical example of equality than the *Hajj* when all Muslims wear the same dress and circuit the *Ka‘bah* in unison.

The Holy Prophet of Islām^{sa} in his farewell address said:

"All men are children of Adam and Adam was created of clay. The Arab has no superiority over the non-Arab, nor has the non-Arab any superiority over the Arab, nor do the whites have any preference over the dark colored people, save of course, through righteousness, honesty, integrity, learning and other intrinsic qualities."

(Ṣiḥaḥ Sittah, Ṭabari, Hishām and Khamīs)

ETHICS

As regards 'Ethics', Islām believes every man to be born pure, not in sin. Each of us is responsible before God for our actions, and we cannot be saved by any sort of atonement by a third party. It is up to us to choose good rather than evil and to work out our salvation through faith, prayer and charity.

Piety and virtue do not mean forsaking the lawful pleasures of this earth and falling into monastic asceticism. We ought to lead active, healthy and useful lives in which qualities such as kindness, chastity, honesty, meekness, mercy, courage, truthfulness, patience, politeness, and cleanliness will be uppermost, and faults like cruelty, immorality, deceit, pride, cowardice, avarice, slander, and hardness of heart will be avoided.

Welcome to Ahmadiyyat, The True Islām

(Why Islām, Islām International Publications, London, UK, pp 23-24)

ISLĀMIC LAWS OF INHERITANCE

God Almighty says in the Holy Qur'ān:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا
مَّفْرُوضًا

*lirrijāli naṣībummimmā tarakal wālidāni walaqrabūna wa
linnisā'i naṣībummimmā tarakal wālidāni wal aqrabūna
mimmā qalla minhu au kathur naṣībammafrūda*

For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much -- a determined share. (4:8)

When someone dies and leaves some money or property, this is called his or her "*Tarkah*" (The estate of a deceased person). According to Islāmīc Law, first of all any loans of the deceased must be paid and if he has bequeathed then the bequest must be paid. After payment of the loan and the bequest, the remaining portion should be divided between the near relations of the deceased according to what is mentioned in the Holy Qur'ān:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ

نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ^ج وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ^ج إِنْ كَانَ لَهُ
وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَرِثَتْهُ أَبَوُهُ فَلِأُمِّهِ الثُّلُثُ^ج فَإِنْ كَانَ لَهُ
إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَ
أَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ
كَانَ عَلِيمًا حَكِيمًا⁰

*yūsīkumullāhu fī aulādikum lidh dhakari mithlu ḥazzil untha
yaini fa in kunna nisā'an fauqasnataini falahunna thuluthā mā
tarak wa in kānat wāḥidatan falahanniṣf wali abawaihi likulli
wāḥidimminhu massudusu mim mā taraka in kāna lahū walad
fa illam yakullahū waladuñwwa warithahū abawāhu fali ummi
hiththuluth fa in kāna lahū ikhwatun fali ummi hissudusu mim
ba'di waṣiyyatiñyyūṣi bihā au dain ābā'ukum wa abnā'ukum
lā tadrūna ayyuhum aqrabu lakum naf'a farīda tammi nallāh
innallāha kāna 'alīman hakīma*

Allāh commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment of* any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This fixing of portions* is from Allāh. Surely, Allāh is All-Knowing, Wise. (4:12)

1. The following are considered to be the heir of a deceased person according to Islāmic *Sharī'ah*:

Son; Father; Grandfather; Brother; Nephew; Paternal Uncle; Cousin; Husband; Daughter; Mother; Grandmother; Sister; Wife.

2. A killer will under no circumstances be eligible to get a share from the person whom he has killed.
3. If there is no one who can be considered heir of the deceased person then the *Tarkah* will go to *Baitul Māl* (All of the *Jamā'at's* financial book-keeping is the responsibility of this department of *Ṣadr Anjuman Ahmadiyya* Pakistan. Moreover, all the information regarding *Chanda* paid by *Jamā'at* members comes to this department where a systematic record is kept).
4. The dependents of the deceased person will get one of these portions based according to different conditions: One half; two third; one third; one fourth; one sixth; one eighth.

(Dīnī Syllabus for the Training of 'Nou Mubā'in', (in Urdū), Naẓārat Nashru Ishā'at, Qadian, p 57)

ISLĀMIC CALENDARS

The Hijrī Qamrī Calendar

One of the Islāmīc calendars is called *Hijrī* or *Hegirian* calendar. It starts from the day of the *Hijrah* (Emigration) of the Holy Prophet^{sa} from Mecca to Medina. It is based upon the cycles of the moon rather than upon those of the sun, on which are based the Julian and Gregorian calendars. The *Hijrī* Calendar year consists of twelve lunar months (some of twenty-nine and some of thirty days) their lengths vary because of the need to round out a year, otherwise a year is only 354 days, 8 hours, and 48 minutes long. The annual holidays thus advance about ten days each year so that in thirty-six years, *Ramaḍān*, the month of fasting, moves around the entire solar year, sometimes taking place in winter, sometimes in summer. The *Hijrah* took place in September of 622 (The exact date is not known with certainty); the first day, 1 *Muḥarram*, of the year in progress coincided with 16 July 622, which was thus the first day of the first year of the *Hegirian* calendar (Since the Islamic day begins at sunset the evening of the day before was also 1 *Muḥarram*). The names of the months in the Islāmīc *Hijrī Qamrī* calendar are as follows:

- | | | |
|-----|-----------------|---|
| 1. | Muḥarram | (The sacred month; the first month of the Islāmīc Calendar) |
| 2. | Ṣaffar | (The month which is void) |
| 3. | Rabī‘ul-Awwal | (The first spring) |
| 4. | Rabī uth-Thānī | (The second spring) |
| 5. | Jamādi‘ul Awwal | (The first month of dryness) |
| 6. | Jamādi‘ul Thānī | (The second month of dryness) |
| 7. | Rajab | (The revered month) |
| 8. | Sha‘bān | (The month of division) |
| 9. | Ramaḍān | (The month of great heat; the month in which the Holy Qur’ān started to be revealed, and the month in which Muslims fast) |
| 10. | Shawwāl | (The month of hunting; on the first day of this month ‘ <i>Īdul fīṭr</i> ’ is |

- | | | |
|-----|-------------|--|
| | | celebrated) |
| 11. | Dhūl Qa‘dah | (The month of rest) |
| 12. | Dhūl Ḥijjah | (The month in which the Ḥajj is performed and ‘Īdul aḍḥiyya is celebrated) |

(The Concise Encyclopedia of Islām, Cyril Glasse, Stacey International, London, UK, 1989)

The Hijrī Shamsī Calendar

In 1938, at the occasion of Annual Gathering, during his *Sayr-i-Rūḥanī* speech, Ḥaḍrat Khalīfatul Masīh II^{ra} stated that we should adopt an Islāmic Calendar, which is based upon the cycles of the sun rather than those of the moon. This way, we will be able to avoid use of the Christian Era Calendar. In January 1939, Ḥaḍrat Khalīfatul Masīh II^{ra} formed a committee for the preparation of a *Hijrī Shamsī* Calendar. In January 1940, Ḥaḍrat Khalīfatul Masīh II^{ra} accepted the committee's recommendations, and a beautiful *Hijrī Shamsī* Calendar was published by *Naẓārat Da‘watu-Tablīgh*. The Calendar had *Hijrī Qamrī*, *Hijrī Shamsī* and the Christian days, months and year. The significance of the *Hijrī Shamsī* Calendar, started by Ḥaḍrat Khalīfatul Masīh II^{ra}, is like the C.E. Calendar, in which the year starts in January. Earlier, a *Hijrī Shamsī* Calendar was started during ‘*Uthmāniya* Caliphate in which the year started from March instead of January. The significance of the names of the months used in the Islāmic *Hijrī Shamsī* calendar is that these reflect various significant events in Islāmic history. The year 2002 AD corresponds to 1422-1423 AH (After the *Hijrah*) and 1381 HS (*Hijrī Shamsī*). The names of the months in the *Hijrī Shamsī* Calendar are as follows:

- | | | | | | |
|----|-----------------|------------|-----|-----------------|-------------|
| 1. | <i>Ṣulḥ</i> | (January) | 7. | <i>Wafā</i> | (July) |
| 2. | <i>Tablīgh</i> | (February) | 8. | <i>Zahūr</i> | (August) |
| 3. | <i>Ammān</i> | (March) | 9. | <i>Tabūk</i> | (September) |
| 4. | <i>Shahādat</i> | (April) | 10. | <i>Ikḥā</i> | (October) |
| 5. | <i>Hijrat</i> | (May) | 11. | <i>Nabuwwat</i> | (November) |
| 6. | <i>Ehsān</i> | (June) | 12. | <i>Fatah</i> | (December) |

GLOSSARY OF URDŪ AND ARABIC WORDS

Abī:	Father of.
Abū:	Father of.
AD:	Anno Domini, The year of the Lord, Denoting Christian Era.
Adhān:	The Islāmīc call to Prayer.
Afsar:	In-charge.
AH:	After Hijrah.
Aḥādīth:	Plural of Ḥadīth.
Ahlussunnah wal-Jamā‘at:	The people of the Sunnah and the Consensus.
Aḥrār:	An Anti-Aḥmadiyya Movement.
'Alaihiṣṣalām (as):	Peace be on him.
Allāh:	The proper name of God.
Al-amīn:	The trustworthy.
Al-ṣādiq:	The truthful.
‘Amal:	Practice.
Amānat:	Entrusted thing; Deposit.
Amārat:	Office of a Commander or a Chief
Āmīn:	So be it
Amīr:	Commander, Head
Amūr-i-‘Āma:	Social Services.
Anṣār:	The Muslims at Medina, who helped the Holy Prophet ^{sa} and other Muslims at the time of migration were called <i>Anṣār</i> or Helpers; members of Majlis Anṣārullāh.
‘Aqīqa:	A feast usually arranged on the seventh day of birth of a child.
‘Arafāt:	The name given to a Plain or Valley near Mecca where pilgrims halt in the latter portion of the ninth day of <i>Dhul Ḥijjah</i> . It is nine miles from Mecca, and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.

Arākin Khuṣūṣī:	Special members of an organization of Aḥmadiyya Community approved by Khalīfatul Masiḥ.
Assalāmu ‘alaikum:	Peace be on you.
Atfālul Aḥmadiyya:	Children of Aḥmadiyyat.
Āyah:	A verse of the Holy Qur’ān.
Āyāt:	Verses of the Holy Qur’ān.
Ayyaduhullāhu ta‘āla binaṣrihil ‘azīz:	May Allāh support him with His Mighty Help.
Badīhāt:	Self-evident truths
Bahishti Maqbarah:	Heavenly Graveyard; Graveyard of the Mūsīs.
Bai‘at:	Oath of allegiance to a religious leader; Initiation at the hands of a Prophet or his Caliph.
Baitud Du‘ā’:	Prayer room; A small room attached to Masjid Mubārak, Qadian used by Promised Messiah and Mahdī ^{tas} for praying to God Almighty.
Baitul ‘Atīq:	Another name for Holy <i>Ka‘bah</i> (The Old House).
Baitul Fikr:	Place of contemplation; A small room attached to Masjid Mubārak, Qadian used by Promised Messiah and Mahdī ^{tas} for his literary work.
Baitul Karāmah:	An institution for the elderly in Rabwah, Pakistan. (Like a Nursing Home).
Baitul Māl:	The financial book-keeping department of the Ṣadr Anjuman Aḥmadiyya.
Baitullāh:	House of God
Banī:	A tribe or clan.
Banū:	Sons of; from the progeny of; tribe of.
Barzakh:	An intermediate stage.
Becca/Bekka:	The real name of Mecca, its <i>‘mīm’</i> having been changed into <i>bay</i> .

Bid‘at:	Undesirable innovations.
Bin:	Son of
Buyūt:	Houses
Chanda:	Monetary contributions; Donations
Chanda 'Ām:	Regular subscription
Chanda Waṣiyyat:	Will subscription.
Daftar:	Office; Phase.
Darbār:	Royal audience; Court of Indian or British rulers.
Dārul Qaḍā:	Department of Justice.
Darweshān-i-Qadian:	Aḥmadīs in Qadian to safeguard the Holy sites and institutions of the <i>Jamā‘at</i> . At the time of partition of Indian subcontinent into India and Pakistan, 313 Aḥmadīs were left in Qadian.
Dhabiḥa:	Animal slaughtered for food according to Islāmic tenets.
Dhihānat wa Ṣeḥat Jismānī:	Intellectual and physical health.
Dhikri Ilāhī:	Remembrance of Allāh.
Dhunnūrain:	The one with two lights; the title of Ḥaḍrat ‘Uthmān ^{ra} .
Diāfat:	Hospitality.
Du‘ā’:	Prayer; Supplication.
Durūd:	Invocation of blessings upon the Holy Prophet of Islām ^{sa} .
Farḍ Kifāyah:	A collective obligation on all the Muslims of a locality.
Farḍ Prayers:	The Prayers enjoined by Allāh.
Fidyah:	Feeding of a poor person or payment of cash by someone who is able to fast during Ramaḍān only with a great difficulty.
Fiqh:	Islāmic jurisprudence.
Fitṛāna:	Specified alms to be given at the ‘Īdul fiṭr.
Fivers:	Five Imām Shi‘ites Sect.
Ghair muqallidīn:	Non-imitators or not attached to tradition.

Ghani:	Generous; Self sufficient.
Ghūttī:	First-ever dose to new born infant.
Ḥadīth:	Sayings of the Holy Prophet Muḥammad ^{sa} ; A basic source for Islāmic law and customs after the Holy Qur'ān.
Ḥadīth-i-Qudsi:	Revelation of the Holy Prophet ^{sa} other than the revelation of the Holy Qur'ān.
Ḥaḍrat:	His Holiness.
Ḥāfiz:	The one who has memorized the whole Qur'ān.
Ḥajj:	Pilgrimage to the Holy Ka'bah in Mecca, Arabia; also known as the fifth pillar of Islām.
Ḥajjatul Widā':	The last Pilgrimage of the Holy Prophet ^{sa} .
Ḥajj-i-Badl:	Ḥajj performed by someone else on behalf of a person who due to illness cannot perform Ḥajj, but has deep desire to perform Ḥajj.
Ḥajri Aswad:	The black stone embedded in one corner of the Khāna Ka'bah building.
Ḥalāl:	Lawful.
Ḥaq Mehr:	The money a husband either gives or promises to give to his wife. The amount is announced at the time of Nikāḥ.
Ḥarām:	Unlawful.
Hijrah:	The migration of the Holy Prophet ^{sa} from Mecca to Medina.
Hudūr:	Your Holiness; His Holiness.
Īd:	A Muslim feast day; Islāmic celebration at the end of Ramaḍān and at the conclusion of Pilgrimage.
'Iddat:	Waiting period of a widow or a divorced woman.
Īd Gāh:	Special site designated for Īd Prayers.
Īdul aḍḥiyya:	The Islāmic festival commemorating the

	obedience to God of Prophet Ibrāhīm ^{as} and his son Prophet Ishmael ^{as} (Festival of Sacrifice).
‘Īdul fiṭr:	The Islāmic festival concluding the fasting of the month of Ramaḍān.
Iḥrām:	A dress worn by pilgrims while performing Hajj or ‘Umrah.
Ijtimā’:	Gathering; Gathering of members of an organization.
Ilāh:	The One who is worshipped.
Imā’illāh:	Maids of Allāh.
Imām:	Leader; the person who leads a congregational Prayer service.
Imām Mahdī:	The Guided Leader.
‘Īmān:	Belief.
Injīl:	(Gospel): given to Prophet Jesus Christ ^{as} .
Ishā‘at:	Publication.
Ishtihār:	Public notice.
Islām:	Peace and submission.
‘Istikhārah	Seeking God's support and guidance through a formal prayer and worship.
Īthār:	Self sacrifice for the welfare of others.
I‘tikāf:	Retirement to a mosque for a continuing prayer during the last ten days of Ramaḍān.
Jā'idād:	Property.
Jalālī:	The Majestic aspect.
Jalsa Sālāna:	Annual Convention; Annual Gathering.
Jamā‘at :	Community, Organization.
Jamālī:	The gentler or amiable aspect.
Jāmi‘a:	A missionary teaching institute; Higher Seminary
Jamratul ‘Aqba:	One of the pillars representing Satan, which is stoned during Hajj.
Jamratul ‘Ūla:	One of the pillars representing Satan, which is stoned during Hajj.
Jamratul Wasṭa:	One of the pillars representing Satan, which

Welcome to Ahmadiyyat, The True Islām
is stoned during *Hajj*.

Janāza Gāh	A funeral place; Funeral Home.
Janāza Services:	Funeral Prayer.
Jihād:	Exerting oneself or striving.
Jilsa:	The sitting position which occurs in between two prostrations during Prayer.
Juz:	Part.
Jumu'ah:	Friday Prayer Services; Friday.
Ka'bah:	House of God in Mecca.
Kafālat-i-Yatāma:	Taking care of orphans.
Kalimah Ṭayyibah	The credo of Islām, There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh.
Kalimah Shahādah:	(Also called Kalimah); The declaration of Islāmic faith, i.e., to bear witness that there is none worthy of worship except Allāh, He is One, without any associate, and to bear witness that Muḥammad is the Servant and Messenger of Allāh.
Khādīm:	A member of Majlis Khuddāmul Aḥmadiyya; servant.
Khalīfah:	Vicegerent Successor; caliph.
Khalīfatul Masīḥ	Successor to Promised Messiah and Mahdī ^{as} .
Khātaman Nabiyyīn:	Seal of the Prophets.
Khawārijī:	A group of Muslims who separated from Ḥadrat 'Alī ^{as} , and chose an independent <i>Amīr</i> for themselves.
Khilāfat:	Succession.
Khilāfat-i-Rāshida.	The righteous Khilāfat.
Khuddāmul Aḥmadiyya:	Organization of Aḥmadīs between the ages of 15 and 40 years.
Khul'a:	Divorce obtained by a wife by herself or by her guardian on her behalf.
Khulafā-i-Rāshidīn:	The righteous Khulafā.
Khamas:	A special tax collected by Shi'ites (a "fifth").
Khusūf:	Eclipse of the moon, during which a special

Khuṣūṣī	prayer is to be offered.
Khuṭbah:	Special.
Khuṭbah Thānia:	Sermon.
Kusūf:	The second sermon of the Friday Sermons.
Lailatul Qadr:	Eclipse of the sun, during which a special prayer is to be offered.
Lajna:	The Night of power; The Night of destiny. The odd night during the last ten days of <i>Ramaḍān</i> .
Lajna Imā'illāh:	Council; Organization.
Langar Khāna:	An organization of Aḥmadi ladies above the age of 15 years.
Madriṣṣah:	Public Kitchen; boarding and lodging house for the guests of the Promised Messiah and Mahdī ^{as} .
Mahārājah:	An Islāmic school.
Mahdī:	Prince.
Majlis:	The guided one.
Majlis 'Āmila:	A congregation; an association.
Majlis Anṣārullāh:	Local or National Executive Body.
Majlis Kār Pardāz:	Organization of all Aḥmadi men over 40 years of age.
Majlis-i-Shūra/ Majlis Mushāwarat:	Management Body.
Māl:	The Consultative Body (General Council) of Aḥmadiyya Muslim Jamā'at that gives suggestions to the Khalīfah.
Markaz:	Finance.
Ma'rūf:	Center; International Headquarters.
Mash'ar al-Ḥarām:	Right; Well known.
Masiḥ:	A small hill in <i>Muzdalifah</i> which lies between Mecca and 'Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth day of the month of <i>Hajj</i> .
Masiḥ:	Messiah.

Masīh-i-Ma‘ūd:	The Promised Messiah (Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian ^{as}).
Masjid:	Mosque.
Ma‘ūd:	The Promised one.
Maulvī:	The religious teacher.
Mināratul Masīh:	A minaret whose foundation was laid down by Promised Messiah and Mahdī ^{as} in the yard of Aqsa Mosque, Qadian to literally fulfil the prophecy that the Promised Messiah will be raised near a white minaret East of Damascus.
Momin:	A pious person.
Mu‘allimīn:	Religious instructors.
Mubāhilah:	A prayer duel; A prayer contest; Calling down the curses of God.
Mu’adhdhin:	The person who says the Adhān or Call to Prayer.
Muftī:	An authority in the Islāmic jurisprudence.
Muḥaddith:	Renewer of the faith.
Muhājirūn:	The Muslims who migrated from Mecca to Medina with the Holy Prophet ^{sa} .
Muḥāsib:	Accountant general.
Mujaddid:	Reformer.
Mujāhid:	Warrior in defense of Faith; endeavorer.
Mujāhidīn:	Plural of Mujāhid.
Mujtahid:	A superior authority of the Shi'ite.
Muqāmi:	Local.
Murabbī:	One who spiritually trains (A Missionary).
Mūṣī:	A person who makes Will; a person who agrees to observe the conditions prescribed by Promised Messiah and Mahdī ^{as} for burial in <i>Bahishtī Maqbarah</i> .
Muṣleḥ Ma‘ūd:	The Promised Reformer (Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul

	Masīh II ^{ra}) who fulfilled the prophecy of the Promised Messiah and Mahdī ^{as} , about the advent of a Reformer.
Mutafarraḡ:	Various.
Nabī:	Prophet.
Nabuwwat:	Prophethood.
Nau/Nou:	New.
Nawāfil:	Optional or supererogatory as applied to types or categories of Prayers.
Nazārat:	Directorate, Department.
Nā'ib:	Deputy; assistant.
Nā'ib Ṣadr	Vice President.
Nāṣir:	Helper; A member of Majlis Anṣārullāh.
Nāṣirātul Aḥmadiyya:	An organization of Aḥmadi girls between the ages of 7 and 15 years.
Nazāmat:	Department.
Nāẓim:	In-charge.
Nāẓir:	An inspector or in-charge; secretary.
Nāẓir A'lā:	Chief Secretary
Nikāḥ:	Marriage announcement.
Niṣāb:	The limit at which the payment of <i>Zakāt</i> becomes compulsory.
Niyyat:	The formal intention which one makes in one's mind before starting a Prayer.
Nizām:	System.
Purdah:	The Veil; Men and women sitting separately
Qa'dah:	Sitting position adopted towards the end of the second Rak'at in Prayer.
Qadā:	Administration of Justice; Offering a missed Prayer.
Qāḍī:	Islāmic Judge.
Qaṣr:	The act of shortening one's Prayer.
Qauma:	The posture of standing erect after Rukū'.
Qibla	Literally meaning, direction to which a person turns while performing Prayers; Refers to the <i>Ka'bah</i> at Mecca.

Qiyām:	The standing position in Prayer.
Qur’ān:	The Holy Book of Muslims, revealed to the Holy Prophet of Islam, Ḥaḍrat Muḥammad Muṣṭafa ^{sa} .
Raḍīallāhu ‘anhu (ra):	May Allāh be pleased with him.
Raḍīallāhu ‘anha (ra):	May Allāh be pleased with her.
Raḍīallāhu ‘anhum (ra):	May Allāh be pleased with them.
Rak‘at:	One unit of Islāmic prescribed formal worship (Prayer or Ṣalāt) comprising of <i>Qiyām</i> , <i>Rukū‘</i> and two <i>Sajdahs</i> (Prostrations).
Rak‘āt:	Plural of <i>Rak‘at</i> .
Ramaḍān:	The Islāmic month of fasting.
Rasūl:	Messenger.
Rāwī:	A narrator of a Ḥaḍīth.
Rifāh-i-‘Āma:	Social Works.
Risāla	Magazine
Rishta Nāṭa:	Matrimonial Affairs.
Rivayāt:	Narrations.
Rūhānī Khazā’in	Spiritual Treasurers
Rukn:	Member.
Rukū‘:	The bowing down position in the Prayer.
'Ṣa' of flour:	Two and a half Kilos of flour.
Ṣadqa:	Charity.
Ṣadr:	President.
Ṣadr Anjuman Aḥmadiyya:	Central Aḥmadiyya Association
Ṣafā and Marwah	Two hills near the <i>Ka‘bah</i> in Mecca, which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar's travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitutes one of the rites of the Pilgrimage.

Ṣafi Awwal:	Members of Anṣārullāh belonging to the age group above 55 years.
Ṣafi Doem:	The category of younger Anṣār; members of Anṣārullāh belonging to the age group of 40 to 55 years.
Ṣahāba:	Companions of the Holy Prophet ^{sa} , and of the Promised Messiah and Mahdī ^{as} .
Ṣahābbī:	A Companion of the Holy Prophet ^{sa} ; A Companion of the Promised Messiah and Mahdī ^{as} .
Sajdah:	The posture of prostration in Prayer.
Sajdah Sahv:	Prostration of condonement performed when a mistake has been committed during Prayer and which may affect its validity.
Sajdah Tilāwat:	To prostrate while reciting or listening recitation of the Holy Qur'ān where "Sajdah" is indicated in the Holy Qur'ān.
Ṣalāt:	Formal Islāmic Prayer offered according to a prescribed procedure; also known as the second pillar of Islām.
Ṣallallāhu 'alaihi wasallam (sa):	Peace and blessings of Allāh be upon him.
Sam'ī wa Baṣrī:	Audio visual.
Sanad:	A continuous line of the narrators of the Ḥadīth.
Sarā:	Guest House.
Ṣaum:	Fasting in the month of Ramaḍān; also known as the fourth pillar of Islām.
Ṣāhibzāda:	Son of a respected person; A respected gentleman.
Shari'ah:	Islāmic jurisprudence.
Shi'ah	Sect, specially Shi'ite sect.
Shirk:	Associating something with God; in Islām, equivalent of unbelievers.
Shu'bah:	Department.
Ṣiddīq:	Truthful

Welcome to Ahmadiyyat, The True Islām
Silsilah *Jamā‘at; community.*

Silsilah ‘Ālia Aḥmadiyya:	The Great Aḥmadiyya Order.
Ṣīgha Jāt:	Branches.
Sipāra:	1/30 th Part in the Holy Qur’ān.
Sīrat:	Exemplary character.
Ṣūfī:	An Islāmic mystic.
Ṣuḥuf:	Scrolls
Ṣuḥuf-i-Ibrāhīm:	Scrolls given to Prophet Abraham ^{as} .
Sunnah:	Pracice of the Holy Prophet Muḥammad ^{sa} .
Sunni:	The way; orthodox or mainstream Muslims as opposed to Shi'ahs.
Sūrah:	Arabic word for (Chapter), and used for designating the chapters of the Holy Qur’ān.
Tabi‘ī:	One of the Muslims who has met a companion of the Holy Prophet ^{sa} .
Tabligh:	Preaching, Giving the message of Islām and Aḥmadiyyat.
Tadhkirah:	A collection of the revelations of the Promised Messiah and Mahdī ^{as} .
Tafsīr:	Commentary on the Holy Qur’ān.
Tafsīr-i-Kabīr:	Long commentary of the Holy Qur’ān by Khalīfatul Masīḥ II ^{ra} .
Tafsīr-i-Ṣaghīr:	Short commentary of the Holy Qur’ān by Khalīfatul Masīḥ II ^{ra} .
Tahajjud:	Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islāmic worship.
Taḥmīd:	The prescribed words recited by the congregation in response to the <i>Tasmī</i> of the Imām; also, words of praise and remembrance of God.
Tajnīd:	Census; Enrollment.
Takbīr:	A set formula, recited loudly in order to indicate that a congregational Prayer is about to start.

Takbīrāt:	Plural of Takbīr.
Takbīr-i-Tahrīma:	The Arabic expression 'Allāhu akbar' (God is the Greatest) proclaimed loudly by the Imām while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service.
Talāq:	Divorce.
Talbiyyah:	The prayer recited during <i>Hajj</i> ceremony.
Ta'lim:	Education.
Taqdīr:	Divine decree.
Taqwa:	Righteousness.
Tarbiyyat:	Moral training.
Tarkah:	Cash or kind left by a deceased person.
Taşawwuf:	Mysticism.
Tash-hīdhul adh-hān	Stimulator of Intellects.
Taurāt:	(Torah) : given to Prophet Moses ^{as} .
Tawāf:	Walking briskly around the <i>Ka'bah</i> anti-clockwise, starting from the <i>Hajri Aswad</i> and completing seven circuits.
Tayammum:	Substitution of wuḍū'; the hands are passed over a dusty surface, and then passed over face and arms. This is called <i>Tayammum</i> .
Tayyab:	Food that is Ḥalāl and good.
Ṭā'ir:	Bird.
Ṭifl:	A member of Aṭfālul Aḥmadiyya
Tilāwat:	Recitation of the Holy Qur'ān.
Trāviḥ Prayers:	Special Prayer offered after 'Ishā' Prayer during the month of <i>Ramaḍān</i> .
Twelvers:	Twelve Imām Shi'ism; A sect of Shi'as.
'Ulema:	The learned persons of religion.
Ummati Muslimah:	The followers of the Holy Prophet of Islām Ḥaḍrat Muḥammad Muṣṭafa ^{sa} .
Ummah:	The Islāmic community, <i>Jamā'at-i-Muslimah</i> .
'Umūmī:	General.
'Umrah:	Lesser Pilgrimage in which some of the rites

	of the Pilgrimage are left out.
Vakālat:	A department.
Vitr Prayer:	Three <i>Rak‘āt</i> of Prayer offered either at the end of ‘ <i>Ishā</i> ’ Prayer or <i>Tahajjud</i> Prayer.
Walīma:	Reception given by husband after the marriage has been solemnized.
Waqf:	Life devotion to serve the cause of Islām.
Waqfi Ārdī:	A short term devotion to serve Islām and Ahmadiyyat.
Wājib:	Necessary.
Wāqfi Zindaghi:	A person who has devoted his life to serve Islām and Ahmadiyyat.
Waṣiyyat:	A Will; to pledge to be a true and pious Ahmadi Muslim, and to pay from 1/3 rd to 1/10 th of the monthly income and all the property left at the time of death as prescribed by the Promised Messiah and Mahdi ^{as} in " <i>Al-Waṣiyyat</i> ".
Wuḍū’:	Ablution; prescribed cleaning before engaging in formal Prayers.
Yād dāshtain	Memoirs.
Yādgiṛi:	A memorial; representing a historical event.
Yathrib:	Name of Medina before migration of the Holy Prophet ^{sa} to Medina.
Zabūr:	(Psalms): given to Prophet David ^{as} .
Zakāt:	Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.
Zihār:	A frivolous declaration by a husband that henceforth consorting with his wife would amount to consorting with his mother, a hateful method of pronouncing a divorce, practiced in pre-Islāmic days, abolished by Islām.

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INDEX

A

- ‘Abdul Muttalib
Grandfather of the Holy Prophet 183
- ‘Abdullāh
Father of the Holy Prophet 183
- ‘Abdullāh Bin Ṣabāh
A hypocrite 200
- ‘Abdullāh Chakrālvi
Beliefs regarding Ḥadīth 170
- Ablution
Procedure to perform --- 86
Prayers to be recited after --- 88
- Abraham
See under Ḥaḍrat Abraham and Ibrāhīm
- Abul Kalām Āzād
Editorial written by --- at the demise of the Promised Messiah 228
- Abū ‘Abdullāh bin Ismā‘īl Bukhārī
See under Imām
- Abū ‘Abdullāh bin Yazīd ibn Mājah
See under Imām
- Abū Bakr
See Under Ḥaḍrat Abū Bakr Ṣiddīq
- Abū Dā‘ūd
See under Ṣiḥāḥ Sittah
- Abū Dā‘ūd Sulaimān
See under Imām
- Abū Hāshim ‘Abdullāh
---, leader of a Shi‘ah sect 211
- Abū ‘Īsā bin Tirmidhī
See under Imām
- Abū Mūsa al-Ash‘arī
--- and battle of Jamal 202
- Abū Tālib
--- as guardian of Holy Prophet 183
--- and Ḥaḍrat ‘Alī 201
- Abū Ayūb Ansārī
Holy Prophet stayed in Medina at the home of --- 185
- Adam
Mentioned in the Holy Qur‘ān 70
- Adhān
See Under Prayer
- Aḥādīth
Memorizing forty --- 182
- Aḥmad bin Shu‘aib al-Nasā‘ī
See under Imām
- Aḥmadi(s)
See also under Aḥmadiyya Muslim Jamā‘at
--- Muslims 50, 222, 265
Association of --- Muslim Doctors 384
Association of --- Muslim Architects and Engineers 384
Association of --- Muslim Computer Scientists 384
Association of --- Muslim Scientists 384
Association of --- Muslim Students 384
Difference between --- and non-Aḥmadi Muslims 272
Lāhori --- 307
- Aḥmadiyya
Khilāfati --- 293
Madriṣṣah --- 305, 352
- Aḥmadiyyat,
See under Aḥmadiyya Muslim Jamā‘at
- Aḥmadiyya Muslim
--- Medical association 384
- Aḥmadiyya Muslim Jamā‘at
Associations of --- 384
Beliefs of --- 261, 266
Conditions of initiation 268
Foundation of --- 217
International Headquarters of --- 324
Organizational structure of --- 318
The name---and Aḥmadi Muslims 217, 221
- Aḥmadiyya Anjuman Ishā‘at Islām
--- and split in the Jamā‘at 307
- Ahrār
--- and anti-Aḥmadiyya Movement 404
- Ajnadan
Battle of --- 196

Alcohol

See under Prohibitions

‘Alī

See under Ḥaḍrat ‘Alī Bin Abī Ṭālib

Allāh/Allāh's

See also under God Almighty

--- Name before eating 448

Associating partners with --- 21

Attributes of --- 61, 459

Beginning with the name of --- 448

Belief in Unity of --- 54, 60

Islāmīc concept of --- 55

Obedience to --- 24

Remembrance of --- 83, 93, 125

Spending in the cause of --- 387

Striving in the cause of --- 288

Unity of --- 54

Worship of --- 19

Al-Yasa‘

See under Elisha

Āmin

Finishing the Holy Qur‘ān and --- 432

Amir Muḥammad ibn Sa‘ūd

Forefather of the House of Sa‘ūd 206

Amir

See under National Headquarters

Āminah

---, mother of the Holy Prophet 183

Amr Bin ‘Aṣ

Rebellion against Ḥaḍrat ‘Alī 202

Angles

Belief in --- 64

Functions & characteristics of --- 66

The Islāmīc concept of --- 65

Anṣār

New Converts in Medina 186

Members of Majlis Anṣārullāh 370

Anṣārullāh

See under Majlis Anṣārullāh

Anjuman --- 306

Antichrist

Task of the Messiah and --- 276

‘Aqīqa

--- ceremony 431

‘Arafāt

Staying at --- during Ḥajj 158

Aron

Mentioned in the Holy Qur‘ān 70

‘Aṣr Prayer

See under Prayer

Association(s) of the Jamā‘at

Architects and Engineers --- 384

Computer Scientists --- 384

Medical --- 384

Scientists --- 384

Students --- 384

Aswad Anṣī

Rebellion against Islām 196

Atfālul Aḥmadiyya

Foundation of --- 369

Pledge of --- 370

Atta‘awwudh

See under Prayer

Attashsha-hud

See under Prayer

Attributes

--- of God Almighty 61

Auxiliaries of the Jamā‘at

Atfālul Aḥmadiyya 369

Lajna Imā‘illāh 362

Nasīrātul Aḥmadiyya 365

Majlis Anṣārullāh 370

Majlis Khuddāmul Aḥmadiyya 367

Ayyūb

See under Job

B

Bahishti Maqbarah

See under Qadian

Baitul ‘Atiq

See under Mecca

Bai‘at

See under Initiation

Ten conditions of --- 268

Baitud Du‘ā’

See under Qadian

Baitullāh

See under Ka‘bah

Baitul Fikr

See under Qadian

Bakka

<i>See under Mecca</i>	
Barāhin-i-Ahmadiyya	
<i>See Books of the Promised Messiah</i>	
Başra	
<i>March towards --- for a battle</i>	202
Bath	
<i>Taking --- before Prayer</i>	104
<i>Taking --- on Friday</i>	118
<i>Taking --- on 'Id Day</i>	415
Battle	
<i>--- of Şaffāin</i>	202
Beliefs	
<i>--- of Ahmadiyya Jamā'at</i>	261, 266
<i>The Islāmic ---</i>	52
Blessings	
<i>Invocation of --- on Friday ---</i>	121
Books	
<i>See also under Divine Scriptures</i>	
<i>--- of the Promised Messiah</i>	258
<i>Divine ---</i>	68
Books of Ḥadīth	
<i>Categories of the ---</i>	179
Buddhisttva Maitreya	
<i>Second coming of --- and Buddhists</i>	44
Bukhārī	
<i>See under Şiḥāḥ Sittah</i>	
Buyūtul Ḥamd Scheme	
<i>See under Rabwah</i>	

C

Calendar	
<i>Hijrī Qamrī ---</i>	489
<i>Hijrī Shamsī ---</i>	490
Call to Prayer	
<i>See under Prayer</i>	
Cave	
<i>Ḥadrat Abū Bakr in --- Thaur</i>	185, 195
<i>Holy Prophet in --- Hīrā</i>	184
<i>Holy Prophet in --- Thaur</i>	185, 195
Centenary Jubilee Celebrations	
<i>--- scheme</i>	381
<i>--- fund</i>	413
Chanda	
<i>See under Monetary Donations</i>	

Chapters	
<i>Local -- of the Jamā'at</i>	360
Charity	
<i>Giving in the way of Allāh</i>	412
Circuits	
<i>--- between Şafā and Marwah</i>	156, 160
Cleanliness	
<i>--- and offering Prayer</i>	104
College(s)	
<i>Ta'limul Islām ---</i>	350
<i>Women's -- (Jamī'a Nuṣrat)</i>	350
Creation	
<i>Purpose of --- of man</i>	20

D

Dajjāl	
<i>See under Antichrist</i>	
Dārul Diāfat	
<i>See under Rabwah</i>	
Dārul Ikrām	
<i>A hostel for orphans</i>	382
Dārul Qaḍā	
<i>See under Rabwah</i>	
Darweshān	
<i>See under Qadian</i>	
Dā'ūd	
<i>See under David</i>	
David	
<i>Mentioned in the Holy Qur'ān</i>	70
Day of Judgement	
<i>Belief in ---</i>	72
Day of Resurrection	
<i>See under Day of Judgement</i>	
Dhikr-i-Ilāhī	
<i>See under Remembrance</i>	
Dhul-kifl	
<i>See under Ezekiel</i>	
Dickerson	
<i>--- and ancient organisms</i>	474
Dietary Laws	
<i>Islāmic ---</i>	446
Divine Decree	

Welcome to Ahmadiyyat, The True Islām

<i>Islamic concept of Predestination and Free Will</i>	73	<i>--- scheme launched</i>	311,
Divine Revelations		374Faith	
<i>See under Revelation</i>		<i>Articles of ---</i>	52, 54
Divine Scriptures		<i>Declaration of ---</i>	80
<i>--- to guide the mankind</i>	24	Fajr Prayer	
Divorce		<i>See under Prayer</i>	
<i>--- in the sight of Allāh</i>	428	Fast(s)/Fasting	
Dowie, Alexander		<i>See also under Ramaḍān</i>	
<i>Prayer duel with Promised</i>		<i>Kinds of ---</i>	149
<i>Messiah and Mahdī</i>	251	<i>Obligatory ---</i>	149
<i>Worldwide Publicity of the duel</i>	255	<i>Prayer on beginning ---</i>	147
<i>Leaves of Healing and ---</i>	251	<i>Prayer on ending fast ---</i>	147
Du‘ā’		<i>Prohibited Days for ---</i>	150
<i>See under Supplication</i>		<i>Voluntary ---</i>	150
Du‘ā’ -i-Janāzah		Festival(s)	
<i>See under Funeral</i>		<i>‘Īdul fitr</i>	414
Durūd Sharīf		<i>‘Īdul adhḥiyya</i>	414
<i>See under Blessings</i>		Fidyah	
		<i>Payment as a reparation</i>	165

E

Eating		Asking for ---	
<i>Etiquette of ---</i>	446	Friday	
<i>Prayer before ---</i>	448	<i>See also under Prayer</i>	
<i>Prayer after --- a meal</i>	448	<i>Invoking blessings on the Holy Prophet</i>	
Eclipse		<i>on ---</i>	121
<i>--- of the Moon and the Sun</i>	239	<i>Khutbah Thānia and --- Prayer</i>	117
Elijah		<i>Taking bath on ---</i>	119
<i>Mentioned in the Holy Qurʾān</i>	70	<i>Missing three consecutive --- Prayer</i>	117
Elisha		Funeral	
<i>Mentioned in the Holy Qurʾān</i>	70	<i>See also under Prayer</i>	
Enoch		<i>--- Prayer</i>	138
<i>Mentioned in the Holy Qurʾān</i>	70	<i>--- service procedure</i>	139
Estate			
<i>Islām and --- of a deceased person</i>	486	G	
Ethics			
<i>Islāmic concept of ---</i>	484	Gabriel	
Ezekiel		<i>Angel ---</i>	67
<i>Mentioned in the Holy Qurʾān</i>	70	<i>God Almighty</i>	

F

Faḍl-i-‘Umar Foundation		Gospel	
--- and Khilāfat Library	345	--- of Jesus	59, 68
		Greeting	
		--- each others	414, 452

H

Ḥadīth

<i>Categories of the books of ---</i>	179
<i>Criteria to judge authenticity of a ---</i>	181
<i>Source of guidance</i>	169
<i>The categories of ---</i>	180

Ḥaḍrat ‘Abdullāh Sanorī

<i>Letters of the Promised Messiah</i>	348
--	-----

Ḥaḍrat Abraham

<i>Divine revelation and ---</i>	33
<i>Mentioned in the Holy Qur’ān</i>	70
<i>House of God built by ---</i>	82
<i>Sacrifice and ‘Īdul aḍḥiyya</i>	414
<i>The institution of Pilgrimage</i>	156
<i>--- and Ishmael</i>	157

Ḥaḍrat Abū Bakr Ṣiddīq

<i>Khilāfat of ---</i>	195
<i>--- in cave Thaur</i>	185, 195
<i>Demise of --- and glad tidings of Paradise</i>	196

Ḥaḍrat Abū Ḥanīfah

<i>A famous jurist</i>	205
------------------------	-----

Ḥaḍrat Abū Huraira

<i>A tradition related by ---</i>	62, 127, 131 204, 213, 439
-----------------------------------	-------------------------------

Ḥaḍrat Aḥmad ibn Ḥanbal

<i>A famous jurist</i>	205
------------------------	-----

Ḥaḍrat ‘Ā’ishah

<i>A tradition related by ---</i>	125, 153, 451
<i>Battle of Jamal</i>	202

Ḥaḍrat ‘Alī Bin Abī Ṭālib

<i>Khilāfat of ---</i>	201
<i>Battle of Jamal</i>	202
<i>Demise of --- and glad tidings of Paradise</i>	203

Ḥaḍrat Amīr Mu‘āwiyah

<i>Commander of Muslim Forces</i>	200
<i>Rebellion against Ḥaḍrat ‘Alī</i>	202

Ḥaḍrat Fāṭimah

<i>Marriage to Ḥaḍrat ‘Alī</i>	201
--------------------------------	-----

Ḥaḍrat Ḥāfiẓ Burhānuddīn

<i>Demise of ---</i>	351
----------------------	-----

Ḥaḍrat Ḥakīm Nūruddīn

See under Khalīfatul Masīh I

Ḥaḍrat Ḥasan

<i>Accession of ---</i>	203
-------------------------	-----

Ḥaḍrat Ishmael

<i>--- and Khāna Ka ‘bah</i>	157
<i>Festival of sacrifice (‘Īdul aḍḥiyya)</i>	414
<i>Hagar and ---</i>	157

Ḥaḍrat Ismā‘īl Shahīd

<i>A man of God</i>	343
---------------------	-----

Ḥaḍrat Khadijah

<i>Marriage to the Holy Prophet</i>	184
-------------------------------------	-----

Ḥaḍrat Mālik ibn Anas

<i>A famous jurist</i>	207
------------------------	-----

Ḥaḍrat Maulvī ‘Abdullāh Sanorī

<i>Letters of ---</i>	348
-----------------------	-----

Ḥaḍrat Maulvī ‘Abdul Karīm Sialkotī

<i>Demise of ---</i>	351
----------------------	-----

Ḥaḍrat Maulvī Ghulām Rasūl Rājikī

<i>Laid foundation of Jami‘a Aḥmadiyya in Rabwah</i>	353
--	-----

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Ahmad

See under Khalīfatul Masīh II

Ḥaḍrat Mirzā Ghulām Aḥmad

See under Promised Messiah and Mahdī

Ḥaḍrat Mirzā Nāṣir Aḥmad

See under Khalīfatul Masīh III

Ḥaḍrat Mirzā Ṭāhir Aḥmad

See under Khalīfatul Masīh IV

Ḥaḍrat Mo‘īnuddīn Chishtī

<i>A man of God</i>	343
---------------------	-----

Ḥaḍrat Muftī Muḥammad Ṣādiq

<i>The first editor of Al-Badr</i>	385
------------------------------------	-----

Ḥaḍrat Muḥammad bin Abū Bakr

<i>--- and Ḥaḍrat ‘Alī</i>	202
----------------------------	-----

Ḥaḍrat Muḥammad ibn Idrīs

<i>al-Shāfi‘ī</i>	205
<i>A famous jurist</i>	205

Ḥaḍrat Muḥammad Muṣṭafa

See under Holy Prophet of Islām

Ḥaḍrat Muḥiyyuddīn ibn Arabī

<i>A famous saint and scholar</i>	225
-----------------------------------	-----

Welcome to Ahmadiyyat, The True Islām

Ḥaḍrat Salmān Fārisī	Types of --- 'Umrah	162 162, 163
A tradition narrated by --- Sūrah Al-Jumu'ah and ---		117, 132 213
Ḥaḍrat Shahābuddīn Suharwardī	See under Holy Prophet of Islām	
A man of God		343
Ḥaḍrat Sheikh Ya'qūb 'Alī 'Irfānī	See under Ḥajj	
First Editor of Al-Ḥakam		385
Ḥaḍrat Sūfī Aḥmad Jān	Nurse of the Holy Prophet	185
Promised Messiah took first Bai'at in his house	Using right ---	217 451
Ḥaḍrat Ṭalḥa	Hārūn	
--- and Ḥaḍrat 'Alī	See under Aron	199, 201
Ḥaḍrat 'Umar Fārūq	Headquarters	
Khilāfat of --- --- and Hijrah Calendar Demise of --- and glad tidings of Paradise	International --- National --- Elections of office-bearers Local chapters --- Amīr --- Majlis 'Amla --- Missionary in-charge	324 357 357 360 359 358 360
Ḥaḍrat 'Uthmān Ghani	Heaven	
Khilāfat of --- Copies of Holy Qur'ān Demise of --- and glad tidings of Paradise	Islāmic concept of ---	199 200 200
Ḥaḍrat Zubair	Hell	
--- and Ḥaḍrat 'Alī	Islāmic concept of ---	199, 201 471
Hagar	Hijrah	
--- search for water and food	See under Migration	158
Ḥajj	Hijrī	
'Arafat Ḥajj-i-Badl --- Mufrid --- Qirān --- service --- Tamatt'a Ḥajri Aswad Iḥrām	--- Qamrī Calendar --- Shamsī Calendar	158 155 163 164 159 163 160 156, 159
Indiscretions during --- and reparations Minā Muqām-i-Ibrāhīm Muzdalifah Obligations of --- Ramiul Jumār Rites of --- Ṣafā and Marwah Talbiyyah		165 158 156, 160 161, 188 157 156 158 156, 160 159
Ṭawāf		156, 160
The requirements of ---		155
	Types of --- 'Umrah	162 162, 163
	Ḥajjatul Widā'	
	See under Holy Prophet of Islām	
	Ḥajri Aswad	
	See under Ḥajj	
	Ḥalīma	
	Nurse of the Holy Prophet	185
	Hand(s)	
	Using right ---	451
	Hārūn	
	See under Aron	
	Headquarters	
	International --- National --- Elections of office-bearers Local chapters --- Amīr --- Majlis 'Amla --- Missionary in-charge	324 357 357 360 359 358 360
	Heaven	
	Islāmic concept of ---	471
	Hell	
	Islāmic concept of ---	471
	Hijrah	
	See under Migration	
	Hijrī	
	--- Qamrī Calendar --- Shamsī Calendar	186, 191, 489 490
	Holy Books	
	See under Divine Books	
	Holy Qur'ān	
	--- is Word of God Prophets mentioned in the --- Revelation of --- Sajdah Tilāwat Shortest chapter of --- Some facts about the --- Sūrah Fātiḥah Sūrah Al-Ikhlāṣ --- The last chapter revealed The last revealed Book	173, 177 70 171 174 174 173 107, 140 108 174 68
	Holy Prophet of Islām	
	Birth and life of --- Charter of Freedom --- Divine revelations First Revelation to the --- Hijrat (Emigration) of the --- to Medina --- as Khātāmun Nabiyyīn	183 186 30 173, 184 186 281

--- in cave <i>Hirā</i>	184	<i>ibn Mājah</i>	179
<i>Illness and demise of the ---</i>	190	--- <i>Abū Dā'ūd Sulaimān</i>	179
<i>Mentioned in the Holy Qur'ān</i>	70	--- <i>Abū Ḥanifā</i>	
<i>Mosque of the ---</i>	185	--- <i>Abū 'Īsā bin Tirmidhī</i>	179
<i>Practice of the ---</i>	177	--- <i>Aḥmad bin Shu'aib al-Nasā'ī</i>	179
<i>Sayings of the ---</i>	179	--- <i>Mālik</i>	180
<i>The farewell address of the ---</i>		--- <i>Muḥammad bin Ḥanfiyyah</i>	211
(<i>Ḥajjatul Wida'</i>)	187	--- <i>Muslim bin Ḥajjāj</i>	179
<i>The --- and his adversaries</i>	76	<i>Second coming of Hidden ---</i>	44
<i>The last revelation to the ---</i>	174	Imām J'far Al-Sādiq	
Hospital(s)		<i>Leader of a Shi'ah group</i>	208
<i>Aḥmadiyya --- in Africa</i>	380	Imām Mahdī	
<i>Faḍl-i-'Umar ---</i>	354	<i>Advent of ---</i>	44, 48, 213, 216, 218, 275
Humanity		--- <i>and Masiḥ are the same person</i>	279
<i>Unification of - through Islām</i>	44	Inheritance	
Ḥurmat Bibī		<i>Laws of ---</i>	486
<i>First wife of the Promised Messiah</i>	229	Initiation	
Hūd		<i>First --- at the hands of the</i>	
<i>Mentioned in the Holy Qur'ān</i>	70	<i>Promised Messiah and Mahdī</i>	216
		<i>Conditions of --- to join</i>	
		<i>Aḥmadiyya Muslim Jamā'at 270</i>	Injīl
		<i>See under Gospel</i>	
I		Institutions	
Ibn Mājah		<i>Various --- of the Jamā'at</i>	305, 373
<i>See under Ṣiḥāḥ Sittah</i>		Intoxicants	
Ibn Ṣabā		<i>See also under Prohibitions</i>	
<i>Leader of Egyptian rebel group</i>	201	<i>Use of --- prohibited</i>	454
Ibrāhīm		Iqāmat	
<i>See also under Abraham</i>		<i>See under Prayer</i>	
<i>Muqām-i-Ibrāhīm</i>	158, 162	Isaac	
<i>Ṣuḥufi ---</i>	38, 68	<i>Mentioned in the Holy Qur'ān</i>	70
'Īdul aḍhiyya		'Īsā	
--- <i>festival</i>	414	<i>See under Jesus</i>	
'Īdul fiṭr		'Ishā' Prayer	
--- <i>festival</i>	414	<i>See under Prayer</i>	
'Īd fund		Ishāq	
--- <i>monetary donations</i>	412	<i>See under Isaac</i>	
Ihrām		Ishmael	
<i>See under Ḥajj</i>		<i>House of God built by</i>	
Ilyās		--- <i>and Abraham</i>	82, 157
<i>See under Elijah</i>		Islām/Islāmic	
Imām		--- <i>and a Muslim</i>	32
<i>See also under Prayer</i>		--- <i>beliefs</i>	52
<i>Hidden ---</i>	45	--- <i>Calendars</i>	186, 489
--- <i>Abū 'Abdullāh bin</i>		--- <i>concept of equality of mankind</i>	483
<i>Isma'īl Bukhārī</i>	179	--- <i>concept of ethics</i>	484
--- <i>Abū 'Abdullāh bin Yazīd</i>			

Welcome to Ahmadiyyat, The True Islām

--- concept of Heaven and Hell	471
--- concept of Jinn	476
--- concept of Justice	480
--- concept of predestination and free will	73
--- concept of revelation	459
--- concept of the salvation	470
--- concept of the soul	463
--- concept of life after death	464
--- eating manners and etiquette	446
--- is a comprehensive religion	36
--- is a universal religion	31, 34
--- law	168
--- prohibitions	453
--- worship	79
Khilāfat in ---	192
Prohibitions concerning Marriage	417
Revival of ---	212
Sects in ---	204
Some distinctive features of ---	36
The five pillars of ---	80
The Holy Prophet of ---	183
The name --- is given by God	32
Unification of humanity through ---	44
Ismā‘īl	
See under Ishmael	
Istikhārah Prayer	
See under Prayer	
I‘tikāf	
See under Ramaḍān	
‘Izrā‘īl	
Angel ---	67
J	
Jacob	
Mentioned in the Holy Qur‘ān	70
Jalsa Sālāna	
Chanda ---	401
--- system in the Jamā‘at	401
Jamā‘at/Jamā‘ats	
Various --- associations	384
Various schemes of the ---	373
Various institutions of the ---	373
Chanda system of the ---	387
--- various other functions	432
Jāmi‘a Ahmadiyya	
History of ---	351

Jāmi‘	
A book of traditions	180
Jamratul ‘Aqba	
Stone throwing at ---	161
Jamratul ‘Ūla	
Stone throwing at ---	161
Jamratul Wasta	
Stone throwing at ---	161
Jesus	
Demise of ---	263
Divine revelation	35
--- mentioned in Qur‘ān	70
--- and his opponents	76
--- migration to India	263
Jethro	
Mentioned in the Holy Qur‘ān	70
Jihād	
The concept of ---	288
Types of ---	291
Jinn	
Islamic concept of ---	476
Job	
Mentioned in the Holy Qur‘ān	70
John	
--- the Baptist	70
Jonah	
Mentioned in the Holy Qur‘ān	70
Joseph	
Mentioned in the Holy Qur‘ān	70
Jurisprudence	
Schools of ---	205
Justice	
Islamic concept of ---	480

K

Ka‘bah	
Building of ---	82
Pilgrimage	154
Kalimah Shahādah	
---, the first Pillar of Islām	81
Karl R. Woese	
Prokaryotes and eukaryotes	478
Khadījah	
See under Ḥaḍrat Khadījah	
Khalīd Bin Walīd	
Commander of Muslim Army	196

Khalīfatullāh			
<i>Definition of ---</i>	189		
Khalīfatul Masīh			
<i>Definition of ---</i>	318		
<i>Election of ---</i>	301		
<i>Status of ---</i>	302		
Khalīfatul Masīh I			
<i>Khilāfat of ---</i>	304		
<i>Bai'at at the hands of the Promised Messiah</i>	217		
Khalīfatul Masīh II			
<i>Commentary of the Holy Qur'ān</i>	308		
<i>Election as -- and split in Jamā'at</i>	307		
<i>Khilāfat of ---</i>	306		
<i>Some of the writings of ---</i>	309		
<i>Prophecy concerning ---</i>	243		
Khalīfatul Masīh III			
<i>Khilāfat of ---</i>	310		
Khalīfatul Masīh IV			
<i>Book, "Revelation, Rationality, Knowledge, and Truth" by ---</i>	313		
<i>International Bai'at</i>	313		
<i>Khilāfat of ---</i>	312		
<i>Migration to England</i>	312, 329		
<i>Muslim Television Ahmadiyya</i>	313, 355		
<i>Translations of the Holy Qur'ān</i>	314		
Khalīfatunnabī			
<i>Definition of</i>	193		
Khātāmun Nabiyyīn			
<i>See under Holy Prophet of Islām</i>			
Khawārijī			
<i>--- and Ḥadrat 'Alī</i>	203		
Khilāfat			
<i>Blessings of ---</i>	298		
<i>Establishments of ---</i>	296		
<i>Era of ---</i>	299		
<i>Functions and Powers of ---</i>	298		
<i>Institution of ---</i>	286		
<i>--- Day</i>	433		
<i>--- in Ahmadiyyat</i>	293		
<i>--- in Islām</i>	192		
<i>--- Library</i>	345		
<i>---, Second manifestation of Divine Power</i>	301		
<i>Need for a ---</i>	295		
<i>Signs of ---</i>	297		
Khuddāmul Ahmadiyya			
<i>Foundation of ---</i>	367		
<i>Pledge of ---</i>	368		
Khuṭbah: Thāniyyah			
<i>--- and Friday Prayer</i>	118		
Kūfah			
<i>The Capital of Islām moved to ---</i>	201		
Kusūf Khusūf			
<i>See under Eclipse</i>			
L			
Lailatul Qadr			
<i>Prayers and ---</i>	152		
Lajna Imāi'llāh			
<i>Foundation of ---</i>	362		
<i>Pledge of ---</i>	365		
Law(s)			
<i>Islāmic Dietary ---</i>	446		
<i>Islāmic ---</i>	168		
<i>--- of inheritance</i>	486		
Leaves of Healing			
<i>Alexander Dowie's newspaper</i>	251		
Library			
<i>Children's Book Section</i>	346		
<i>Khilāfat ---</i>	345		
<i>--- News about Jamā'at</i>	349		
<i>Preservation Section</i>	346		
<i>Rare writings and manuscripts</i>	348		
<i>Rare pictures section</i>	348		
<i>Text Book Section</i>	346		
Life			
<i>Islāmic concept of --- after death</i>	464		
<i>--- after death</i>	72		
<i>Means of attaining purpose of ---</i>	24, 26		
<i>Religion helps to achieve the object of ---</i>	28		
<i>The purpose of man's ---</i>	19		
London, UK			
<i>First Ahmadiyya Mission in ---</i>	355, 407		
<i>Migration of Khalīfatul Masīh IV to ---</i>	312, 329		
<i>Muslim Television Ahmadiyya</i>	355		
Wembley Conference	355		
Lot			
<i>Mentioned in the Holy Qur'ān</i>	70		
Luqmān			

<i>Welcome to Ahmadiyyat, The True Islām</i>	
<i>Mentioned in the Holy Qurʾān</i>	70
Lūṭ	
<i>See under Lot</i>	

M

Madrissah	
--- <i>Aḥmadiyya</i>	352
--- <i>tul-Hifẓ</i>	332
Magazines of the Jamāʿat	
<i>Al-Ḥakam and Al-Badr</i>	385
<i>Review of Religions</i>	386
<i>Tash hīdhul Adh hān</i>	369, 386
Maghrib Prayer	
<i>See under Prayer</i>	
Mahdī Mir	
<i>Second coming of --- and Sikhs</i>	44
Majlis Anṣārullāh	
<i>Foundation of ---</i>	370
<i>Pledge of ---</i>	372
Majlis-i-Mushāwarat	
<i>See under Majlis-i-Shūra</i>	
Majlis-i-Shūra	
<i>Ḥaḍrat ʿUmar and the first ---</i>	198
<i>General rules of ---</i>	321
<i>International ---</i>	320
<i>National ---</i>	323
Mālik ibn Anas	
<i>A famous jurist</i>	205
Mankind	
<i>Islāmic concept of equality of ---</i>	483
Marriage	
<i>Announcement of --- (Nikāh)</i>	420
<i>Prohibitions concerning ---</i>	419
<i>Walīma</i>	427
<i>Divorce</i>	428
Marwah	
<i>Circuits between Ṣafā and ---</i>	156, 158, 160
Maryam Marriage Fund	413
Masiḥ	
<i>See under Messiah</i>	
Masiḥ Maʿūd	
<i>See also under Promised Messiah & Mahdī</i>	
--- <i>Day</i>	433
Masjid Nabawī	
--- <i>and Holy Prophet 's residence</i>	191

Mashʿaral-Ḥarām	
<i>Ḥajj service and ---</i>	161
Maulvī Muḥammad ʿAlī	
<i>Split in Jamāʿat and ---</i>	307
Mecca	
<i>Bakka</i>	156
<i>Birth place of Holy Prophet of Islām</i>	183
<i>House of God in ---</i>	156
<i>Migration of Holy Prophet of Islām from --- to Medina</i>	185
<i>Successful return of Holy Prophet of Islām from Medina to ---</i>	186
Medina	
<i>Migration of Holy Prophet of Islām from Mecca to ---</i>	185
<i>Mosque of the Holy Prophet in ---</i>	185, 191
<i>Yathrib</i>	186
Messiah	
<i>See also under Promised Messiah and Mahdī</i>	
<i>Aḥmadiyya interpretation of the advent of the ---</i>	277
<i>--- and Mahdī are the same person</i>	279
<i>Non-Aḥmadī Muslim's concept of the advent of the ---</i>	276
<i>The second advent of the --- and Mahdī</i>	213, 275
Michael	
<i>Angel ---</i>	67
Migration	
<i>Holy Prophet's--- to Medina</i>	186
Minā	
<i>--- and rites of Ḥajj</i>	158, 161
Mināratul Masiḥ	
<i>See under Qadian</i>	
Mirzā Faḍal Aḥmad	
<i>Son of the Promised Messiah</i>	229
Mirzā Hādī Beg	
<i>--- moved from Samarkand to Punjab</i>	225
Mirzā Sultān Aḥmad	
<i>Son of the Promised Messiah</i>	229
Missionary In-charge	
<i>See under National Headquarters</i>	
Monetary Donations	
<i>Chanda ʿĀm</i>	396
<i>Chanda Jalsa Ṣālāna</i>	401
<i>Chanda Wasīyyat</i>	397

<i>Fiṭrāna</i>	396
<i>The main obligatory ---</i>	393
<i>Zakāt</i>	393
Moses	
<i>Divine revelations and --</i>	33
<i>Mentioned in the Holy Qurʾān</i>	70
<i>--- and Pharaoh</i>	38, 76
Mosque	
<i>Aqsa ---, Rabwah</i>	311
<i>Basharat ---, Spain</i>	311
<i>--- of the Holy Prophet</i>	190
<i>Prayer at entering the ---</i>	84
<i>Prayer at exiting---</i>	85
<i>Visiting a ---</i>	84
<i>"Yadgiri ---, Rabwah</i>	354
Muʾadhdhin	
<i>See under Prayer</i>	
Muhājirūn	
<i>Migration of Muslims to Medina</i>	186
Muḥammad	
<i>See under Holy Prophet</i>	
Muḥammad bin Abdul Wahhāb	
<i>Founder of Wahhābī Muslim sect</i>	206
Muʾjam	
<i>A book of traditions</i>	180
Mukhtār Saqfī	
<i>Founder of a Shia Sect</i>	211
Muqām-i-Ibrāhīm	
<i>See under Ḥajj</i>	
Muṣleh Maʾūd	
<i>See also under Khalīfatul Masīḥ II</i>	
<i>The prophecy concerning ---</i>	243
<i>--- Day</i>	433
Mūsa	
<i>See under Moses</i>	
Musailma Kadhdhāb	
<i>Rebellion against Islām</i>	196
Muṣleh Maʾūd	
<i>See under Khalīfatul Masīḥ II</i>	
Muslim bin Ḥajjāj	
<i>See under Imām</i>	
Muslim(s)	
<i>Aḥmadī ---</i>	50,222, 265
<i>Ceremonies</i>	417
<i>Festivals</i>	414
<i>Islām and a ---</i>	32, 42
<i>---, a book of traditions</i>	180

Muslim	Television	Aḥmadiyya
(MTA)		
<i>Start of ---</i>		313, 355
Musnad		
<i>A book of traditions</i>		179
Muzdalifah		
<i>Rites of Ḥajj and ---</i>		161, 188
N		
Nabī		
<i>See also under Prophet</i>		
<i>Ṣirātun --- Day</i>		433
Nāṣirātul Aḥmadiyya		
<i>Foundation of ---</i>	365	
<i>Pledge of ---</i>		366
Nawāfil		
<i>See under Prayer</i>		
Newspapers of the Jamāʿat		
<i>Al-Badr</i>		385
<i>Al-Ḥakam</i>		385
<i>Daily Alfaḍl</i>		386
<i>Weekly International Alfaḍl</i>	386	
Nikāḥ		
<i>See also under Marriage</i>		
<i>--- sermon</i>		421
<i>Some requirements before ---</i>		423
Nisāʾī		
<i>See under Ṣiḥāḥ Sittah</i>		
Noah		
<i>Divine revelations and --</i>		33
<i>Mentioned in the Holy Qurʾān</i>		70
Nūruddīn		
<i>See under Khalīfatul Masīḥ I</i>		
Nuṣrat Jahān		
<i>Educational Institutions & Medical</i>		
<i>Centers under --- Scheme</i>		380
<i>--- Academy in Ghana</i>		380
<i>--- Scheme</i>		311, 379
<i>Second wife of Promised Messiah</i>		229

P

Pandit Lekh Rām	
<i>Prophecy regarding ---</i>	248

Welcome to Ahmadiyyat, The True Islām

Paradise

See Under Heaven

Pharaoh

- and Moses 36
- body preserved 38

Pilgrimage

- See also under Hajj
- Last --- (Hajjatul Widā') 187
- The institution of --- 82, 156

Polygamy

- in Islām 429

Pork

- Prohibition of eating --- 453

Prayer(s)

- Ablution before --- (Wuḍū') 85
- Arabic part of --- 105
- 'Asr --- 99
- Atta'awwudh 107, 140
- Attashsha-hud 112
- Call to --- (Adhān) 90
- Daily --- 95
- Determination of intention for --- 105
- Du'a-i-Qunūt 115
- Durūd Sharīf 113
- Fajr --- 100
- Fard --- 98
- Forbidden times for --- 102
- Friday --- service 116
- Funeral --- 138
- Īdul adhiyya 414
- Īdul fitr 414
- Imām 95
- Importance of praying in one's own language 98
- Iqāmat 93
- 'Ishā' --- 101
- Istikhārah --- 137
- Jilsa 111
- Maghrib --- 101
- Mu'adhdhin 89
- Nafal/Nawāfil --- 122
- Number of Rak'at in each --- 99
- obligatory --- 98
- Offering --- in congregation 79, 97, 99
- Offering --- while on journey 102
- after finishing a meal 448
- at some other occasions 449
- at the time of sneezing 450
- before eating 448
- before undertaking an activity 449
- on termination of an activity 449

Prerequisites and Conditions

- regarding offering --- 103
- Qada 99
- Qa'dah 112
- Qauma 110
- Qibla 103
- Qiyām 95
- Qunūt prayer --- 115
- Remembrance of Allāh 128
- Remembrance of Allāh after --- 125
- Rukū' 109
- Sajdah 110
- Salutations 114
- Sujūdus Sahv 121
- Sunnah --- 98
- Tahajjud --- 124, 145, 151
- Taking bath before --- 104
- Thanā 106, 140
- Tahmid 110
- Takbīr-i-Tahrima: 106, 416
- Tasbīh 109
- Tasmiyyah 107, 141
- Tasmi 110
- Tayammum Procedure 89
- Timings of the --- 100
- Trāviḥ --- 151
- Types of --- 98
- Vitr --- 115
- Voluntary --- 122
- Zuhr --- 100

Prohibition(s)

- concerning marriage 419
- of drinking alcohol 454
- of eating pork 453
- of gambling 455
- of placing flowers on graves 458
- of taking interest 456

Promised Messiah and Mahdī

- A list of the books of the --- 258
- Ahmadis and advent of the --- 277, 279

Appointment as a Reformer

- Brief life history of --- 225
- Children of the --- 229
- Claim as Imām Mahdī 50, 215
- Claim as Messiah 217
- Claims of the --- 230
- Conditions of Bai'at 270
- Demise of --- 227
- Dire end of Dr. Alexander Dowie 251
- Demise of father of --- 226
- Extraordinary knowledge of the Holy Qur'ān 242
- First Jalsa Salāna 401

<i>First Marriage of the ---</i>	229
<i>Foundation of Ahmadiyya Muslim</i>	
<i>Jamā'at</i>	50, 214
<i>Fulfillment of the prophecies</i>	
<i>of the ---</i>	243
<i>Heavenly signs in support of the ---</i>	238
<i>Mission of the ---</i>	233
<i>Mujaddid of the 14th century</i>	280
<i>Non-Ahmadi Muslims' concept</i>	
<i>of the advent of ---</i>	276
<i>--- day</i>	433
<i>Prophecy concerning birth of</i>	
<i>a son</i>	243
<i>Prophecy regarding Lekh Ram</i>	248
<i>Revelation about father's demise</i>	226
<i>Second marriage of the ---</i>	229
<i>Signs of eclipses of the moon and</i>	
<i>the sun</i>	239
<i>Status of the ---</i>	235
<i>The second advent of the ---</i>	275
<i>Ten distinctive favors of God</i>	236
Prophet(s)	
<i>See also under Holy Prophet of Islām</i>	
<i>--- mentioned in the Holy Qur'ān</i>	70
<i>--- are human beings</i>	72
<i>Types of ---</i>	192
Prostration	
<i>Prayer during ---</i>	98, 111
Psalms	
<i>--- of David</i>	68

Q

Qa'dah	
<i>See under Prayer</i>	
Qadian, India	
<i>Bahishtī Maqbarah (Heavenly</i>	
<i>Graveyard)</i>	327
<i>Baitud Du'ā'</i>	326
<i>Baitul Fikr</i>	326
<i>Darweshān ---</i>	325
<i>Migration from ---</i>	325
<i>Mināratul Masīh</i>	325
Qibla	
<i>See under Prayer</i>	
Qubā'	
<i>The first Muslim Mosque in ---</i>	185
Qunūt Prayer	
<i>See under Prayer</i>	

Qur'ān

See under Holy Qur'ān

R

Rabwah, Pakistan

<i>Aqṣā Mosque</i>	311
<i>Bahishtī Maqbarah</i>	309, 327
<i>Baitul Karāmah</i>	378
<i>Buyūtul Ḥamd Scheme</i>	381
<i>Centenary Jubilee Scheme</i>	381
<i>Dārul Dīāfat</i>	377
<i>Dārul Qaḍā</i>	373
<i>Kafālat-i-Yafāma</i>	378
<i>Faḍl-i-'Umar Foundation</i>	374
<i>Faḍl-i-'Umar Guest House</i>	377
<i>Faḍl-i-'Umar Hospital</i>	354
<i>Foundation of ---</i>	309, 328
<i>Jamī'a Ahmadiyya</i>	351
<i>Jamī'a Nuṣrat</i>	350
<i>Jamī'a tul Mubashshirīn</i>	352
<i>Khilāfat Library</i>	345, 377
<i>Nuṣrat Jahān Scheme</i>	379
<i>Ṣadr Anjuman Ahmadiyya</i>	329
<i>Ta'limul Islām College</i>	350
<i>Tal'imul Islām High School</i>	349
<i>Tehrik-i-Jadīd</i>	336
<i>Waqfi Arḍī Scheme</i>	382
<i>Waqf-i-Jadīd</i>	342
<i>Waqfi Nau Scheme</i>	382

Rak'at/Rak'āt

<i>Number of --- in each Prayer</i>	99
-------------------------------------	----

Ramaḍān

<i>See also under Fast(s)/Fasting</i>	
<i>Fasting in ---</i>	145
<i>I'tikāf (Retreat) during ---</i>	151
<i>Lailatul Qadr</i>	152
<i>Trāviḥ Prayers</i>	151

Ramī-ul-Jumār

<i>--- and rites of Ḥajj</i>	156
------------------------------	-----

Raphael

<i>Angel ---</i>	67
------------------	----

Religion(s)

<i>Islām is a comprehensive ---</i>	36
<i>Islām is a universal ---</i>	34
<i>--- helps achieve the object of life</i>	28

Welcome to Ahmadiyyat, The True Islām

<i>Significance of ---</i>	28	<i>Waqfi Ārḍī</i>	382
<i>The continuity of ---</i>	29	<i>Waqfi Nau</i>	382
<i>Unity of ---</i>	31	School(s)	
Religious		<i>Ta'limul Islām High</i>	349
<i>The Apex of --- development</i>	31	<i>Industrial ---</i>	350
<i>--- Founder's Day</i>	433	Shri Nishkalank Avtār	
Remembrance		<i>Second coming of --- and Hindus</i>	44
<i>--- of Allāh</i>	128	Shi'ites	
<i>--- of Allāh after finishing Prayer</i>	125	<i>Shia stream of Islām</i>	205, 206
Revelation		<i>The Larger --- Subsects</i>	210
<i>Islāmīc concept of ---</i>	459	Shu'aib	
<i>--- from God descends in words</i>	266	<i>See under Jethro</i>	
<i>--- about the demise of the Promised</i>		Shihāh Sitta	
<i>Messiah's father</i>	226	<i>Famous books of traditions</i>	180
Rukū'		Sin(s)	
<i>See under Prayer</i>		<i>Repentance from ---</i>	
Ruqayyah		Sneezing	
<i>Wife of Ḥaḍrat 'Uthmān</i>	199	<i>Prayers after ---</i>	450
S		Soashyant	
Ṣadqa		<i>Second coming of --- and</i>	
<i>See under Charity</i>		<i>Zoroasterians</i>	44
Ṣadr Anjuman Ahmadiyya		Solomon	
<i>See under Rabwah</i>		<i>Mentioned in the Holy Qur'ān</i>	70
Ṣafā		Soul	
<i>Circuits between --- and</i>		<i>Islāmīc concept of ---</i>	463
<i>Marwah</i>	156, 158	Spending	
Ṣaḥīḥain		<i>See also under Charity</i>	
<i>A book of traditions</i>	80	<i>--- in the Cause of Allāh</i>	387
Sajdah		Striving	
<i>See also under Prostration</i>		<i>See also under Jihād</i>	
<i>--- Tilawat</i>	174	<i>Highest ---</i>	290
<i>--- sahv</i>	121	Sūfis	
Ṣalāt		<i>Cryptic sects of ---</i>	75
<i>See under Prayer</i>		Sulaimān	
Ṣāliḥ		<i>See under Solomon</i>	
<i>Mentioned in the Holy Qur'ān</i>	70	Sunan	
Salmān Fārisī		<i>A book of traditions</i>	180
<i>--- and advent of the Messiah and</i>		Sunnah	
<i>Mahdī</i>	213	<i>See also under Prayer</i>	
Schemes of the Jamā'at		<i>Practice of the Prophet of Islām</i>	177
<i>Buyūtul Ḥamd</i>	381	Sunnīs	
<i>Centenary Jubilee Scheme</i>	381	<i>A major subsect of Muslims</i>	207
<i>Faḍli 'Umar Foundation</i>	374	<i>The Schools of Jurisprudence</i>	205
<i>Nuṣrat Jahān</i>	311, 379	<i>The Ahmādīs sect of ---</i>	212
		<i>The Wahhābīs sect of ---</i>	206
		Supplication(s)	
		<i>Silent --- (Du'ā')</i>	131
		Sūrah	
		<i>--- Al-Fātiḥah</i>	

108, 141	
--- <i>Al-Ikhḷāṣ</i>	109
--- <i>Yā Sīn, recited at the death bed</i>	138

T

Tahajjud	
See also under Prayer	
Late night voluntary Prayer	115, 124, 145
Talbiyyah	
See under Ḥajj	
Tarāviḥ Prayers	
See under Prayer	
Tarkah	
See under Estate	
Tasmi‘	
See under Prayer	
Ṭawāf	
See under Circuits	
Tawrāt	
See under Torah	
Tayammum	
See under Prayer	
--- procedure	89
Tehrik-i-Jadid	
Chanda ---	403
Daftars or Phases of ---	410
Demands of ---	405
Foreign Missions under ---	407
Objectives of ---	404
Tehrik-i-Jadid Anjuman Ahmadiyya	
See under Rabwah	
Tirmidhi	
See under Ṣiḥāḥ Sittah	
Torah	
Holy Book of Jews	68
Travel	
Ṣalāt during ---	102
Trāviḥ Prayers	
See under Prayer	

U

‘Umar Fārūq	
See under Ḥaḍrat ‘Umar Fārūq	
Ummati Muslimah	
Division of ---	204
Ummi Kulthūm	
Wife of Ḥaḍrat ‘Uthmān	199
‘Umrah	
See under Ḥajj	
Unity of God	
See under Allāh	
‘Uthmān Ghani	
See under Ḥaḍrat ‘Uthmān Ghani	

V

Vitr Prayers	
See under Prayer	
Voluntary Chandas (Donations)	
‘Īd Fund	412
Other ---	413

W

Wahhābīs	
A Sunnī Muslim Sect	206
Walīma	
--- function	427
Waqfi Ārdī	
--- Scheme	382
Waqf-i-Jadīd	
Chanda ---	410
Waqf-i-Nau	
--- Scheme	382
Waṣiyyat	
Chanda ---	397
Nizāmi ---	397
Will	
See under Waṣiyyat	
Woman in Islām	
Divorce	428
Marriage	417
Polygamy	429

Welcome to Ahmadiyyat, The True Islām

<i>Segregation of sexes</i>	443
--- <i>as daughter</i>	441
--- <i>as mother</i>	438
--- <i>as wife</i>	440
Worship	
<i>Islāmic ---</i>	79
<i>Meaning of ---</i>	23
Wudū'	
<i>See under Ablution</i>	

Y

Yādgiri Mosque	
<i>First Prayer led by Ḥaḍrat</i>	
<i>Khalīfatul Masīḥ II in ---</i>	354
Yahya	
<i>See under John</i>	
Yārmuk	
<i>Battle of ---</i>	196
Ya'qūb	
<i>See under Jacob</i>	
Yathrib	
<i>See under Medina</i>	
Yūnus	
<i>See under Jonah</i>	

Yūsuf	
<i>See under Joseph</i>	

Z

Zabūr	
<i>See under Psalms</i>	
Zaidis	
<i>A sect of Shi'ites</i>	208
Zakāt	
<i>See also under Charity</i>	
<i>Obligation of paying ---</i>	165
--- <i>and Jamā'at's Chanda</i>	167
<i>Rates of payment</i>	394
--- <i>is a pillar of Islām</i>	82
Zakariyyah	
<i>See under Zechariah</i>	
Zam Zam	
<i>Sacred water fountain in Mecca</i>	158
Zechariah	
<i>Prophet --- mentioned in the Holy</i>	
<i>Qur'ān</i>	70
Zuhr Prayer,	
<i>See under Prayer</i>	